
INNERITANCE

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THE
INHERITANCE RESTORED

OR

Plain Truths on Bible Holiness

BY

Milton L. HANEY

M. L. HANEY, Evangelist

"

"Be holy unto your God."—*Old Testament,*

"As He which hath called you is holy, so be ye holy."—*New Testament.*

FOURTH EDITION, REVISED AND ENLARGED

PUBLISHED BY
THE CHRISTIAN WITNESS CO.
CHICAGO

Entered according to an act of Congress in the year 1897

BY THE GIRARD PUBLISHING CO.

In the office of the Librarian of Congress, at Washington, D. C.

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PREFACE

TO THE FOURTH EDITION.

After ten thousand copies of "The Inheritance Restored" have gone to the public, it is a ground for thanksgiving on the part of the author, that another edition is called for.

It has been my purpose to make this book the plainest guide for the common people, covering the whole line of gospel salvation, and the testimony of hundreds who have found salvation both in pardon and complete heart cleansing through its perusal, convinces me that my effort has not been wholly a failure.

Slight additions to its matter, with a large number of verbal alterations will make this superior to any preceding edition.

The chapters on human depravity will not be palatable to all, but those who study the Divine Word, in the Spirit by which it is inspired, will be convinced that the positions taken are thoroughly scriptural and inherited sin a great and humiliating verity.

In these pages will be found such clearly drawn lines between sin as an inheritance and sin as committed by a morally responsible agent, with the relations of both the one and the other to a just and holy God; the two-fold character of the atonement providing, in completeness, pardon for the guilty and cleansing for the impure, or justification for the penitent sinner and entire sanctifi-

cation for every real Christian, to enable each earnest reader to apprehend God's remedy for sin.

The earnest seeker will also find herein plainly set forth, the conditions to be complied with in order to the cancelling of guilt, and the removal of heart impurity.

Its teaching guards against spiritual decline with plain directions for complete preservation to life forevermore.

The chapters on "testimony," "false spirit leading," and "dress," have kept many from going astray, while the teaching on "the office work of the Holy Spirit" opens a treasure house for holy men.

M. L. HANEY.

Normal, Ill., Oct. 4, 1904.

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THE INHERITANCE RESTORED.

CHAPTER I.

THE PRIMARY GLORY OF THE HUMAN RACE.

THE primary glory of man, did not consist in his physical strength. Specimens of the animal creation far excel him in that regard. Nor yet is it found wholly in the majesty of his reasoning powers, or any endowment of mind which he may have possessed. We would not for a moment undervalue the intellectual powers of humanity, nor detract a whit from any of its God given attributes; but this was not the chief seat of its glory. Great as man was intellectually, he was greater in the attributes of his spiritual nature; which was the seat of the Divine image.

Primary humanity consisted in a body perfect in all its parts, a mind without blemish, and a spiritual nature, on which was stamped the image of God. This image, thus stamped, consisted in righteousness and true holiness. Not righteousness in conduct, or holiness in deportment, but rectitude in nature, and holiness in the very essence of the soul. A moral agent thus created,

was constitutionally fitted for a life in harmony with God's will, with all its volitions holy. Each faculty of man's nature bearing the imprint of holiness, would most naturally produce a holy life. Hence in the very framework of his being was established the relation between sovereign and subject, making obedience and holiness an eternal necessity to the happiness of the soul. In such relationship, God could make his residence with man, and man would derive his highest happiness from fellowship with God. This law, established at the base of being, has never been abrogated; hence harmony or rest in an unholy soul is philosophically impossible.

In this primary state there were no antagonisms of nature, and the glory of the attributes of God was accessible to men as well as angels. The soul, being created for the enjoyment of God, found its resources for happiness limited only by his infinitude. His powers, created in harmony with God, harmonized with each other. This fitted him for continued activities without discord; hence the rest of heaven in the breast. In complete harmony with the law of God, there was no condemnation. In complete union with the will of God, obedience to his commands gave unceasing joy to the soul. The whole man, thus harmonized with the attributes and works of God, the entire universe became tributary to his happiness. A nature thus created was susceptible of joy without sorrow; light without darkness; life without death and holiness without sin. Can such a being, created with such powers and relationship, find rest anywhere out of harmony with God's will?

It will be found there is something in man's consciousness, which points to this high origin and a perfect past. Every penitential tear, every throe of restlessness, every

wail of sorrow for transgression gives voice to a knowledge ingrained in the human breast;—a knowledge of the spiritual kingdom of our race. Thus have all generations, in heart, if not by word, proclaimed: “That God created man in his own image.”—*Gen. 1 : 27.*

CHAPTER II.

THE INHERITANCE LOST.

THE capacity for obedience in a moral agent implies the power to disobey. Created to obey and for the Creator's glory, God set before our holy progenitors obedience and life; or disobedience and death. Yielding to temptation they sinned, and the penalty was due. Both the body and the soul were involved in the transgression; hence both were involved in the penalty. Death came therefore to the body, and death to the soul. Our whole spiritual nature was so constructed that its life depended on union with God. This union was sundered because of sin; hence the death of the soul. Not a suspension of existence; but continued being in a state of death.

The transgression of God's law was an offense to his justice and righteousness, producing a bar to the approval of the one and union with the other. 'Sinning brought in an unholy nature with its impure desires and perverted affections. This sundered the soul of the transgressor from communion with God's holiness, and we thus lost the whole image of God. Righteousness was exchanged for unrighteousness; light for darkness; life for death, and holiness for sin.

This was the fearful heritage which came instead of what Satan promised Eve, if she would only put forth her hand and sin!—*Gen.* 3: 4, 5. And the serpent said unto

the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." Like results have come from listening to *his* voice, through all the generations of men. By the interposition of the covenant of redemption, the death penalty, in its application to immediate dissolution, was averted, and Adam and Eve were directed to people the earth with their progeny. Hence the race exists through the atonement, and by generation; each soul inheriting the fallen nature of its progenitors. If no atonement had been provided, both Adam and Eve must have been totally and forever separated from God, and their progeny, if allowed to exist, must have been without a ray of light, or hope. Hence the dogma of "*total depravity*." Grace is never transmitted by pro-creation, but imparted light and strength, sufficient *if used*, is given through Christ, to save every soul that comes into the world. Considered abstract from the atonement, every human being would be utterly separated from God and without light, or love, or goodness in any sense. But considered with the atonement,—as existing by virtue of the atonement—not one of the whole human race is totally depraved; except for his own crimes he be "given up of God to believe a lie that he might be damned!" All there is of light, or truth, or love, or good desire in fallen human nature, has come from Christ, and is therefore of grace. Since the promise of the Redeemer was given, Christ has been "the true light that lighteth every man that cometh into the world."—*John* 1: 9.

What a gracious manifestation of our Creator's love, in thus mingling light with our darkness; truth with our errors; and life with our death.

CHAPTER III.

DEPRAVITY.

We use the word depravity to describe the moral corruption which has resulted from the fall of Adam. In theology, as well as in the scriptures, it is described by various terms, as "inbred sin," "the body of sin," "sin dwelling in us," "the carnal mind," "the flesh," "the sin that so easily besets us," "uncleanness," "inherited sin," and "the old man," none of which refers to acts of transgression; but to the nature, inborn, which tends to evil.

This, John Wesley calls "the seed and root of all sin." Webster defines depravity as "the state of being depraved, or corrupted, a vitiated state of moral character; wickedness of mind or heart; absence of religious feeling or principle, etc." This moral state, is, in the scriptures, distinguished from moral action. It is not an act, nor any number of acts, hence in not one instance is it described, in the word of God, in the plural, but always in the singular number. It is called sin, but never sins.

Not consisting in any act of a moral agent, it does not imply guilt, but is an impure and perverted state of the heart, brought on us by agencies which we could not control. Hence deliverance from it is not provided for, nor promised, nor sought in *pardon*; but is provided for, promised, sought and *obtained through cleansing*.

In the unholy purpose to glorify human nature instead of God, great and persistent effort has been made, during the centuries, to disprove the existence of "the carnal mind" in our fallen being; but all has failed to uproot it. The truth remains intact. It is impossible to prove a fountain pure, which has, for ages, sent forth impure water. It is mockery to individual consciousness, to continue the assertion that the tree is good, when we know it has always borne evil fruit.

The scriptures declare, "the carnal mind is *enmity* against God, for it is not subject to the law of God; neither indeed can be."—*Rom.* 8: 7. Not simply at enmity, but the very essence of antagonism to His nature. He is right; it opposes the right. He is good; it makes war on the good, and seeks the evil. He is just; it always tends to injustice. He is light; it is darkness. He loves the light; it loves the darkness. He is true; it is false. He is pure; it is impure. He is holy; it is unholy. He loves holiness; it hates holiness. His law demands obedience; it demands disobedience.

This unholy nature has manifested itself, wherever opportunity has been afforded, in every child since Adam fell. Search the history of the entire race, and you will find no exception to this rule, unless counteracted by grace.

It is asserted that every human being has good thoughts, good desires, and has accomplished some good acts. Whence come these good thoughts, desires, and acts? From the "carnal mind?" It never produced one good thought, desire, or act. It is satanic in its origin, and satanic *only* in its tendencies. Adults and children have good thoughts and desires, or none could be saved; but these are all of gracious origin. It is in this

sense, as elsewhere stated, that Christ is a light which "lighteneth every man that cometh into the world." But that light has always met with darkness in every human breast, and in no case has it ever conquered the darkness, in any responsible member of our race, without a battle.

When the carnal mind has *control*, it is called, in the scriptures, "an evil heart," because it is the governing power of the soul, as the heart is the great central force of the body. When grace has taken possession, and become the ruling power, it is called a "new heart," "a new spirit," "a good heart," from whose treasures proceed good things. This is, in every case, the result of salvation; but preceding the great gospel change, there are operations of grace which compel thought, and beget desire toward God, which, if followed, would save each soul of the race. Jesus said, "if I be lifted up I will draw all men unto me." From that radiant center—the cross—light has streamed into every fallen soul, as an attractive force to counteract the evil, and has made salvation possible to all. Sufficient gracious power is thus given to every man; first, to see his lost condition; secondly, to enable him to refuse the evil and choose the good, and, thirdly, if he choose the good, in him the reign of sin is broken, and the reign of grace begins.

This inborn evil nature manifests itself in various forms, even in our earliest infancy. Long before reason asserts its sway, and before the child is capable of knowing right and wrong, its evil fruits appear. In the utter absence of all evil example, and surrounded by the best agencies of either earth or heaven, these break out in the little life.

I. *In the form of selfishness.* It is amazing often, to witness the unmixed selfishness of mere infants. Their interest must be cared for if the heavens come down. Their wants must be met if every other member of the household perishes. Birdlings lie for hours and suffer in silence for the food they crave, and, at the behest of the mother instinct, a calf will lie in the grass a whole day without a moan; but the offspring of human love will organize a reign of horror, if its demands are not met without delay.

It would be a benediction to the entire race if this evil fruit would end with infancy, or perish when reason dawns; but we find it remains and gathers strength through added years, causing more of sorrow to the mother's heart, than has ever been computed.

At the age of from three to seven years, the ordinary child asserts his position and holds it with unyielding determination, caring not a whit that others suffer if his desires may be gratified and his will prevail. Hence, we are fully persuaded, that, but for the restraints imposed by the grace of God, and the laws of man, there has never existed a child whose selfish outbursts could be endured till he had reached the age of ten years.

Unrestrained, this spirit would rule the years from childhood to maturity. The boy of from thirteen to twenty years, will, without compunction, tread on his mother's heart by frequenting places of vice and midnight revelry. Her tears, and pale face, and breaking heart, do not move him, for *he* is having a good time! And the young girl will complacently see her father dressed like a pauper, and send him on into bankruptcy, dishonor, and an early grave, that she may wear pretty clothes, and win a few admiring glances from the

opposite sex. She cares nothing for the grief of her mother, if she may enjoy the giddy and lustful dance. Do you say these are exceptional cases, and not the general rule? But, if human depravity were not restrained by the grace of God, and the laws of man, would not these instances clearly indicate the prevailing condition of society?

2. *Another fruit from this evil tree is unholy anger.* We say unholy anger, because anger, when not perverted and depraved, is right and pure. Pure anger, as elsewhere defined, is a just aversion to all that is wrong. This is of God, and inseparable from holiness. Like pure love it is essentially right. Unholy anger, like impure love, is essentially wrong. The one is of God; the other is of the devil, and devilish in its tendency. In fallen humanity, the satanic origin of unholy anger is visible from infancy to old age. The infant of only a few months will, when denied its selfish demands, sometimes end its life by a fit of wrath. Many adults have thus died. Unholy anger is the spirit of murder, and in more instances would thus result but for the wholesome restraints of fear. Little children, incapable of a responsible act, get into such a fury that they do their best to take the life of a little antagonist, and would pluck out the eyes of the mother who would restrain them, if they had the power. This one sprout, from the depraved root within, has made homes desolate, ruined human happiness in all the centuries, and drenched the earth with blood.

3. *Our inherited depravity is the source of envy.* Envy, according to Webster, is "1. malice, ill will, spite; 2. chagrin, mortification, discontent, uneasiness at the sight of another's excellence or good fortune, accompanied by

some degree of hatred, and desire to possess equal advantages." A glance at the history of our race, past and present, reveals the presence of this evil in every period of life, from the earliest to the latest. Wherever unsaved man abides, in whatever condition, whether learned or illiterate, in king or peasant, rich or poor, this fire has been kindled and is now burning. 'Tis the same principle that fills the heart of mother's little darling with grief, because another child is preferred before him and embitters the life of a professedly godly minister, when another, of superior talents, is chosen to fill the place he has coveted. Thus the old quarrel, as to *who* shall be the greatest goes right on through the generations.

4. *This carnal inborn nature is the seed of covetousness.* This is especially true of the sordid greed for money, which is inborn, as it exists in many children before they can, by any possibility, acquire it by culture or through example. Coming into a room where a noble Christian woman sat weeping, we inquired the cause of her grief. She responded "that child steals everything she can get her hands on, and it seems as if it would take the very heart out of me." The child had been adopted and had not passed her third summer, yet every day this mother's heart was pierced by these acts of theft, on the part of this irresponsible little darling. These acts were not learned, but sprang from the depraved root within. Who can fathom the depths of the sorrows, or measure the wrongs, which have resulted from this all pervading curse of covetousness.

5. *This depraved heart is a fountain of deceit.* God says it is "deceitful above all things and desperately wicked."

There can be no wicked conduct by an irresponsible child, though he possesses the seed and root of all wickedness. This nature, wherever it exists, is satanic in its origin and, from earliest infancy to advanced years, is deceitful in its operation.

Webster defines deceit as "an attempt or disposition to deceive or lead into error, etc." He defines deceive "to lead into error; to cause to believe what is false; or disbelieve what is true; to impose upon; to mislead; to cheat, etc." Human wisdom could not more clearly portray this evil in our fallen nature than do these definitions. (1) As manifested in the unnumbered false pretenses of innocent childhood, of which mothers and teachers are fully aware; such as deceit in innocent plays, the cool denial of known facts, the unblushing utterance of false statements and persistent attempts to cheat in every way of which they are capable. Who has not, in childhood, attempted to escape responsibility by charging another with some questionable act, of which he knew himself to be guilty? Who did not enter some prohibited place, in mother's absence, or eat forbidden fruit when left alone? (2) This evil has ever revealed itself in every branch of business life, from boyhood on to the years of intelligent manhood. Who can deny it? Who has not been pained to see it in others? Who, in looking over his own life, can enter the plea "not guilty"? (3) Even in the social world, from its lowest to its highest stratum, how little that is true—how much that is false! Among the most elite, what refinement of deceit! The years of study, and persistent effort, to mould yourself according to the dictum of that intangible, but dominating potency called society! What assurances of love, when the heart is full of bitterness! O,

how the luster of the eye has been dimmed by the hot tears of sorrow because some one in whom we trusted, has proven false, and cruelly betrayed interests dearer to us than life itself. Though you smile, never so sweetly, my sister, upon "our set," and give, to them, the most positive assurance of your love; God sees that jealousy and hate are consuming His heritage within you; and He, alone, hears the bitter cry wrung from your unsatisfied spirit, as you, in turn, realize the hollow mockery by which you are surrounded. (4) The "trail of the serpent" marks the more intimate relations of life. The young lady, with her smiling, beatific face, is careful to hide all deformities of her spirit, and exhibit, to her accepted lover, only such traits of character as shall bind him more closely to her. He never sees the demoniacal countenance, nor hears the terrible words that scathe her mother's soul, on slight provocation. And the young man treats her, whom he would make his bride, with marked tenderness and consideration, in every particular. As the result of this studied unnaturalness, both parties are deceived; and only a few months of married life lifts the veil, and each is startled by characteristics in the other, that appall, and too often, extinguish the love that united them.

This evil invades the more sacred realm of Christian life, and struggles for the mastery till slain by omnipotent power. It may lie dormant for a time after genuine conversion, but the call to holiness, if nothing else, will arouse it to immediate action. Contact with Bible holiness is the one condition, in which the deceptive trend of the carnal mind most determinedly asserts itself in Christian experience. Demonstrations, clear and unmistakable, of the correctness of this statement, are fur-

nished wherever the distinct experience of entire sanctification by faith, subsequent to conversion, is persistently preached, obtained, and definitely confessed. Good men will act wholly unlike themselves when holiness is pressed upon their attention, and, in refusing to yield to its demands, often barter away their integrity; while the mere professor will surpass the wicked in subtle and deceptive antagonism.

Reference to a few of these must suffice:

(1). *The continued repetition of false statements about holiness teachers, and their teaching.* Without noticing serious attacks on character, we refer to two representative statements, repeated, perhaps, more frequently than others. For one hundred years, whenever and wherever the doctrines of holiness have been clearly and faithfully presented, it has been declared by those not in harmony with the teaching, that we claim to have become so holy that we cannot sin, that we have become so holy that we cannot be tempted. These false statements were made against the teaching of John Wesley, and his ministers in Europe,—against the teaching of Asbury, and the early Methodist ministers in this country, wherever they clearly preached this doctrine, experienced this grace, and distinctly confessed it. They have preceded and followed the writer through a ministry of fifty years, and are as untrue as the source from whence they came. No recognized teacher of holiness ever taught any such nonsense. Such utterances may have fallen from the lips of a lunatic, but neither the doctrine nor the teachers of holiness are responsible for the ravings of the insane.

(2). This deceptive spirit manifests itself in false atti-

tudes to holiness teaching, and to the holiness experience. When this doctrine is so intelligently presented that it silences all objectors, it is painfully interesting to note the deceptive maneuvering of the carnal mind. Has the reader ever heard statements like the following? "When I was converted, forty years ago, I was converted all over, and since that time I have lived up to all the light I had. What more do I need?" "I believe when God forgave my sins, He forgave them all, and I don't believe He does a half way work." "Thirty-five years ago God converted my soul, and, a year after that, I was at a camp-meeting and got so blest that I could hardly refrain from shouting for three days." "Ten years after my conversion I had a great struggle over a call to the ministry, but one day I yielded, and God blessed me as I had never been blessed before. I think I must have then obtained this wonderful experience." We call attention to the effort made by those who are not wholly sanctified, to show that their experience measures up to the standard of entire sanctification, in meetings where holiness people are in the majority. This effort is not always intentional deception; but, until the destruction of the carnal mind, many good men are really deceived as to their spiritual state.

Among the most abhorrent manifestations of this deceptive nature, is the declaration of loyalty to the doctrine of holiness, accompanied by subtle measures to uproot it from the experience of those who enjoy, and definitely confess it. We refrain from giving illustrations, though they abound in every day life, but must here record our deliberate judgment, that the declared opposition of the avowed enemies of holiness, is not to be feared as much as the crafty maneuvering of its nominal

friends. To express a high appreciation of the holiness experience, and at the same time, oppose every measure by which it can be obtained, is a preferred, and sometimes successful method to extinguish its fires.

The deceptive spirit of this inborn nature, is seen in the continued effort to live holiness before men, when we know we are not holy before God. Hence the loud advocacy of holy living accompanied with the profoundest opposition to a holy heart. Many persons believe they love holiness, and readily conclude that the bitter emotions which stir them, on its presentation, relate only to the methods of its advocates, and to the objectionable manners of its teachers; but, if such persons will carefully scrutinize these emotions, they will find the bitterness intensifies in proportion to the numbers brought into the experience, and their enmity increases, as their convictions deepen as to their personal need of it.

This entire conflict results from the struggle of the carnal mind for its life. When that is destroyed, these antagonisms are gone, and our difficulties about holiness are ended.

A nature which is *essential* enmity to God, must beget, in the soul of its possessor, *essential* enmity to holiness. When this bitter root is, by omnipotent power, taken out of your heart, my brother, "the methods" will less annoy you, and you will be surprised at the little trouble you will have with yourself.

CHAPTER IV.

DEPRAVITY (CONTINUED.)

6. *The carnal mind is the chief source of unbelief.* We do not mean that it destroys the faith faculty, or disqualifies the soul to credit testimony, or to believe on evidence. The more carnal people are, the more readily they often believe, either with or without evidence. Was there ever a depraved man who did not easily credit a disreputable report about a Christian minister? Was there ever a skeptic, with his heart at war with God, who could not readily believe error? Was there ever a soul at enmity with his neighbor, who did not easily believe an evil report against that neighbor? The unbelief of which we speak as having its source in the carnal mind, refers to the rejection of God's testimony concerning His son.

(1). As the carnal mind is essential enmity to God, it invariably produces, in the soul over which it exercises control, an aversion to the character of God, which results in a condition of unbelief, and makes the exercise of faith exceeding difficult. Now faith is the act of the soul by which we receive God, unbelief, the act which rejects him. We do not readily receive that which we abhor. It is natural to repel that which we hate. When a man's whole moral nature abhors the truth, we can

understand how he can easily reject it. Is not this the key to infidelity? If all were purified from sin, not one of the earth's millions would be an unbeliever in the divine origin and authority of Christianity. "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil."—*John 3:19*.

(2). As darkness is the opposite of light in the material universe, so the carnal antagonizes the spiritual, in the moral realm; and every man under its sway, finds great difficulty in apprehending spiritual truth; nor is he able to receive it, unless graciously aided from without. A man dominated by the carnal in search of truth, is like one seeking lost treasure in the night. It may be near him, and easy of access, but he does not see it, nor can he grasp it.

(3). While the carnal mind remains the faith faculty is necessarily perverted. Strictly speaking, sin does not destroy our faculties, but makes their action abnormal. As the capacity to love is not destroyed by the introduction of this carnal element, but rendered incapable of loving purely, so our faith faculty can never act normally in this perverted condition. Perfect faith, and perfect love are, alike impossible, while there is sin remaining in the soul. We may continue to love, though in great depths of sin, but this love will never be pure and right; and our faith faculty, thus depraved, may readily accept as truth that which is false, but can never believe normally, till carnality is destroyed. When this evil exists without responsible volition, as in infants, it sadly deranges the faith of childhood.

When it dominates by the consent and choice of the will, as in adults, it makes saving faith impossible.

Hence, every penitent sinner is compelled to renounce its dominion, and "take sides" with God, before he can believe to the saving of his soul.

While it exists in God's children under protest, it does not bring condemnation, but greatly hinders their faith and trammels all the graces of the Holy Spirit. When it is allowed to remain after deliverance is offered, it always disturbs the peace of the soul, and imperils sonship. When the deliverance proffered is refused, and the carnal deliberately chosen, we "go over the dam."

7. The carnal mind is the greatest obstacle to active service for Christ.

Not service for self gratulation, to build up our party, or execute worldly schemes. Such service needs the *aid* of the carnal mind, and is seldom executed without it. We refer to activities which aim, only at the glory of God.

(1). This single aim is impossible while our action is, in the least, affected by this evil nature within. The testimony of universal consciousness, declares that while it remains, it ever seeks to corrupt our motives and divide the heart. Hence, Christians who are not wholly sanctified, are rarely certain that their motives are unmixed. To entertain the carnal mind and not be morally tainted, is like inhaling malarial poison and retaining perfect health.

(2). This nature opposes every activity that would glorify God. As it is enmity to God, it cannot be pleased with that which would glorify Him. This is the direct cause of the great struggle with the mass of Christians over the subject of "cross bearing." Of the millions of Protestant Christians, five out of every six, if not a much greater proportion, shrink utterly from words of testi-

mony for Christ in His house, and are not expected to voice a prayer, either there, or at their home altars. Millions absent themselves from the church prayer meeting, the class and conference room, to avoid the drudgery of prayer and testimony. The great Methodist church, raised up of God to belt the world with holiness, was compelled to rescind its rule making attendance on class meeting a test of membership, in order to retain its members; and now its more unspiritual ministers seek to abrogate the class meeting, that this yoke may be taken from unwilling shoulders, and God's people delivered from the irksome task of telling how great things He hath done for them!!!

O, Thou man of Calvary, we would make this record in sight of Thy bloody sweat!

(3). Inborn depravity is the source of the fear, which prevents Christian activity. This has no reference to the Divinely implanted instinct of fear in our being, which prevents us from rushing into danger and self destruction, but to that truckling condition of soul that esteems the opinions of men above the approval of our Maker. The fear that by our words, perhaps not so fitly chosen, we may offend some critical ear, and be esteemed less intelligent and spiritual, than we desire. With the same devotion to God, some are, by nature, more timid than others, but every soul has the ability to obey Him, and participate in the active services of His house. The mass of those who excuse themselves from these spiritual activities are perfectly self-reliant in the secular relations of life, and are glad to be seen and heard of men. The most talented men and women of the church are, often, of the least value in the prayer and class meetings, and when compelled to take part in such service are more

embarrassed than others. This bondage is not of the brain, nor tongue; it is the bondage of the heart.

(4). The presence of depravity constitutes an insurmountable barrier to the indwelling of the Holy Spirit. Weary yourself with arguments to the contrary, if you will, my brother; but you will find at last, that, in the scriptural sense, the *Holy Spirit never abides in the human soul, as the Comforter and Revealer of the Father and the Son, till the carnal mind is cast out and destroyed.*

He is the great liberator and the fullness of His conscious presence transforms duty into delight, fear into spiritual heroism, and bondage into liberty.

This emptying, and filling, makes our love perfect, and those who have it *only* are delivered from enslaving fears. God promises perfect freedom for Christian activities, to those only, who are sanctified.—*Heb. 13:20.*

8. *The carnal mind essentially loves sin.* That which is enmity against God, must love disobedience to His authority. According to Webster, love, "is a feeling of strong attachment induced by that which delights, or commands admiration." From the earliest period of existence, to the latest breath of the hoary sinner, fallen humanity has loved sin, as it has loved nothing else. The truth of this statement will be questioned, but proofs abound. There is, in every human breast, till destroyed by Almighty power, an inherent disregard of rightful authority. If not, why all the penalties attached to violated law? God has ordained parental authority to control the child, and prepare it for His government, when it has reached the years of accountability; but who has not witnessed the agony it costs nearly every child of the race to submit to parental rule. Greater, perhaps, than all other care, labor, and sacrifice combined, have been

the efforts of godly fathers and mothers to restrain their children from wrong tempers and acts, in things both great and small. The good is ever set before them, and the evil, as far as possible, kept out of sight. The highest inducements are offered to secure obedience, and every consistent embarrassment and penalty thrown in the way of wrong doing. And yet, in spite of all, how very few have brought a child to the age of ten years, without the conviction that over his very best efforts is written "failure." Why this universal bias to wrong doing? There is but one answer to this question, and that is, in each child there is an inborn attachment to sin, an inherent aversion to the right, and a delight in that which is wrong. Will children turn away from rewards, incur penalties, and defy parental authority, as they do, to obtain that for which they have no "attachment," or in which they take no "delight"? When these children pass beyond parental control, safety to society is secured, only, by the enactments of civil law with its assurances of protection to the right, and its terrible penalties consequent on wrong doing. Yet the world is filled with wrong doers, with only here and there a lone traveler in the way of right. After the effort of ages to restrain and turn back the tide of evil, there is not a province in civilization where civil law could be executed, did not the sword and standing army lie behind it! All the rewards assured to virtue, with the proffered help of both earth and heaven—all the penalties attached to vice, including years of solitary confinement in prison, and every possible mode of death, are arguments that weigh but lightly, and assure only partial safety against the ravages of human beasts, with their brutal lust, and their greed for money!

So ingrained in the human soul is the love of sin, that God has, in His love and compassion for the race, condescended to offer us the reward of life eternal, to induce us to renounce it. Yet even this would, in the majority of cases, fail to move us, did He not also declare that the horrors of eternal death would result from our clinging to it.

This is the evil heart of which Jesus says, "For, from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man."—*Mark 7:21-23*.

We must not go farther, though there is no subject more profound than human depravity, except the grace of God, which is freely proffered for our deliverance. This outline is fearful, but who will prove it untrue? It, logically, delineates an evil existing in every human being, making his salvation, by human agency alone, more difficult than the passing of a camel through a needle's eye.

Yet the advocates for the *retention* of this evil may be counted by the million in the church of God! It is its destruction by the Holy Spirit, in entire sanctification, which makes men and devils rage; and that rage proves its existence within, and demonstrates the *need* of completed holiness. But for the presence of this carnal nature, the opposition to the grace which destroys it would cease at once, and full sanctification be sought by every real Christian, as men seek for hidden treasure. For and against the destruction of this hydra-headed monster, two armies are mustering. Reader, with which of these will *you be identified?*

CHAPTER V.

THE INHERITANCE RESTORED.

GOD from the beginning, in infinite pity, determined to provide for the return of his banished ones; and as the fallen pair saw the gates of Eden close behind them, with flaming sword of cherubim forbidding their return, they went forth to tread the earth which was cursed for their sake. Their hearts were filled with sad forebodings at the prospect of utter and eternal separation from God, when he spake these words of gracious promise: "*the seed of the woman shall bruise the serpent's head.*" *Gen.* 3:15. After centuries of preparation, "In the fullness of time God sent forth his Son, made of a woman, made under the law." The long looked for deliverer appeared in the person of Jesus Christ, of Nazareth. He came in his two-fold character as the God-man. With a perfect and spotless humanity as the pattern of our restored manhood, the "Second Adam" revealed in his person the glory of the image we had lost.

Obedient perfectly the law of God for *himself*, he was thereby capacitated to present his soul as an offering for sin—"the just for the unjust." Having taken upon himself the nature which had sinned, he now stood as the innocent, to take the law place of the guilty, and freely gave his life that we might not die. *Heb.* 7:26-28. Offering his holy humanity upon the altar of his

supreme divinity, his God-head imparted infinite merit to the sacrifice thus made. Hence the sufficiency of our redemption price, by which "God might be just and the justifier of him that believeth in Jesus." *Rom. 3: 24-26.*

In this plan of redemption the whole question of sin was considered. Its guilt, its power, its pollution, and its inbeing. Its relations to God's law, to his character, and to his universe. Its effects on the body and on the soul. Sin in nature and sin in conduct; sin in thought; sin in desire; sin by inheritance, and sin by transgression. This one sacrifice made provision for all; and the Divine word reveals the mode, time and conditions of its application.—*Rom. 5:6-21; I Cor. 15:12-26.* Sin not only changed our relation to God's law and destroyed his image in the soul, but in its stead implanted the image of the devil. As not only the separation of our spiritual nature from God had been decreed, but the death of the body as well, *in the person of our Redeemer must be vested not only infinite merit but INFINITE POWER.* Hence he whom Isaiah saw with "dyed garments," was also "traveling in the greatness of his strength." "The child born and the son given," was the "Ancient of Days"—the "Almighty," and Mary's son, the Lord of earth and heaven! The exercise of his saving power is limited only by the provision of his atonement; and that provides salvation to the uttermost, to all who believe.—*Heb. 7:24, 25.*

CHAPTER VI.

FIRST STEP IN THE SAVING PROCESS.

IN the whole process of saving, God respects our moral agency. Infants and idiots being incapable of moral action, he saves them without consulting their agency, or waiting for them to comply with conditions. These have no guilt to be canceled, as they have not sinned; and for their moral pollution they are not responsible. Dying in this state they are unconditionally washed in Jesus' precious blood, and appear before God as though sin had never stained them.

All intelligent beings are subjects of law, and must account to God for *their conduct*. To save those who have sinned without consulting their agency, would abrogate his law and take down the barrier between virtue and vice. To save a sinner without repentance, would be approving sin, and place God in the attitude of rewarding iniquity. Hence, the arraignment of every sinner before he can be saved. The Holy Ghost as God's executive officer, is, therefore, sent to arrest the criminal, and bring to light the hidden things of darkness in his soul. "He shall convince the world of sin, of righteousness, and of judgment."—*John* 16:8. All who are saved, whether in heaven or on the earth, are witnesses to this *first step in the saving process*.

Does the arrest and conviction of the sinner relate to his personal transgressions, or to his inherited evil nature? The answer to this question is found in universal experience, and is plainly suggested in the word of God, All Christians remember that *their sins* were brought in array before them, and their sense of guilt and pollution before God was all in reference to their own wicked conduct. It may be seriously doubted whether the Holy Spirit in his direct work of leading a sinner to pardon, ever even referred to the fact that said sinner was born into the world with a depraved nature in him; but human teachers have, and by so doing have bewildered their subject. When the promise was given that he, the Holy Spirit, should "convince the world of sin," the reason is given: "*Because they believed not in me.*"

In concert with this, is every promise of reward or threatening of punishment, addressed to the unconverted in both testaments. The Holy Spirit throws light on the sinner's conduct, beginning with his first transgression. The record of his wicked life is thus brought before him, till the justice of God's sentence is recognized and conceded. The wrongs of sin are made so apparent by a view of the character against whom it has been committed, that real sorrow springs up in the rebel heart and it relents at the feet of God.

Among the painful evidences of spiritual decline in the general church, is the absence of thorough conviction for sin. In proportion as spirituality declines, sin becomes less sinful; hence when the church apostatises, the greatest crimes are committed without compunction; as with millions in the church of Rome. As God's people have drifted worldward, in all the ages, his truth seems to lose its authority over the wicked and the great

questions of heaven and hell become unreal. Hence the necessity of resorts to worldly plans, and the introduction of worldly amusements, to attract the ungodly to the church, and the offer of sensual pleasures, to increase church membership! On the other hand, from Pentecost till this day, wherever the church has maintained the New Testament standard of spirituality, infidelity has disappeared, the book of God has maintained its authority, and convictions for sin have been such as to need no worldly subterfuges to bring sinners to the altars of God!

CHAPTER VII.

REPENTANCE.

UNDER clear divine conviction, the soul of the impenitent is enabled to comply with gospel conditions. Whether the saving process is suspended with this first step, or carried forward to completion, depends wholly on the agency of the sinner.

Having revealed to him his lost and guilty condition, and offered him the remedy, and having by the Holy Spirit imparted sufficient strength to comply with the conditions, God now waits for the sinner to repent. The repentance demanded involves four points.

1. The knowledge of sin.
2. A godly sorrow for sin.
3. Confession of sin.
4. *The abandonment of sin.*

Through the infinite merits of Christ, God himself lays the foundation of a genuine repentance, by *imparting the knowledge of sin*. Without such knowledge, repentance would be impossible. It is then left for the sinner to look at the facts which God has made apparent, till for the wrongs of his life, there springs up in his heart a real godly sorrow.

It may be truthfully asserted that much of the worldliness of the church, and the superficial character of this generation of Christians, grow out of the fact that such

Christians have never passed the gate of gospel *penitence*. The crushing sense of guilt; the exposure to utter death; the justice of the sentence; the painful consciousness of God's displeasure; the clear view of the wrongs of sin and certainty of doom are experiences which rarely culminate in a superficial Christian life. Are not many seekers of salvation hurried forward by incompetent teachers, to a faint and superficial trust in Christ for a superficial salvation from sins over which they have never felt one genuine pang of sorrow? Is not the reason that so many Christians are never able to speak with definiteness of the great gospel change, due to the fact that they never passed this narrow gate?

Confession of sin must often be made, both to God and man. Sinners have been rebels against God before heaven and earth. The wrongs of their lives have left a terrible record among men. A public life of sin against God and man cannot, consistently, be settled privately. Neither could God be glorified in removing a record of sin *unconfessed*. The man who has failed to meet the claims of God is thereby disqualified to fill the measure of his duties to his fellow-man. Every sinner who has had gospel light *owes to his race* the full measure of a holy life. Instead of this, because of disobedience to God, he leaves the legacy of a life of sin.

Again there are few who have not in some way sinned against their fellow-men. By advantages taken in business; by the malicious use of the tongue; by the exhibit of evil tempers; or, by intention, they have led others astray. Hence, the demand, that wrongs committed against man and his Maker must be confessed to both.

Real repentance cannot be reached in some instances without reparation. If you have taken from your neighbor, either by false accusation, or unjust dealing, that which was his due, when you come to God with the confession, he will send you to your neighbor to make all the reparation that lies in your power. A merchant, screened by the laws, pays thirty cents on the dollar, and with the surplus funds again opens a prosperous business. With sufficient means to pay the other seventy cents, he goes to God in sorrow, and with words of confession. Though the pains of hell get hold of him, if he is still unwilling to meet that just demand, God cannot look at him.

The end to be reached in all this leading, is the *abandonment of sin*. Conviction, sorrow of heart, and confession, are all of no avail unless they lead to this result. To find Christ without utterly renouncing a life of sin is forever impossible. Not one of the forty thousand Christians, who, in the sight of both God and man, now boast that they sin every day in thought, and word, and deed, ever reached salvation on such terms. The time to stop sinning is not after justification, when you come to God for holiness, but right here as an honest suppliant at the feet of God.

The penitent will find it quite impossible to exercise saving faith in Christ, till he reaches the utter abandonment of sin.

Submission to God is the prerequisite to receiving Christ as a Saviour. The sinner will pray; but God wants submission. He will weep and agonize; but God demands submission. He will go to the altar of prayer and seek Christ; but God will have submission. He will join the church, and reform his habits; he will give

his goods to feed the poor and of his means to sustain the gospel; but his heart will not submit to Divine authority. He will promise obedience for the *future*, but God demands obedience now. He would cross the continent on foot, or circumnavigate the globe to save himself, rather than submit to God.

Let all such subterfuges be exposed; and every penitent be taught the sovereignty of God. Teach the sinner that sin must be abandoned, or he cannot be saved. Impress every inquirer with the truth, that present insubordination means future damnation. Rebellion must die, or the rebel be doomed. Years of prayer and struggle will avail nothing, unless the sinner submits to God.

Reader! nothing short of present, absolute and unconditional surrender to God, will save your soul from the horrors of the second death.

CHAPTER VIII.

FAITH.

FAITH in Christ for salvation, must refer to the promises of the Divine word. As God has recorded the sentence of eternal condemnation against every disobedient soul, it is forever impossible for the sinner to believe for salvation until he has ceased to disobey. Hence the restless reader will find no relief in this chapter, until he has complied with the conditions set forth in the previous one.

The impression very extensively prevails that the greatest difficulty in seeking God is the lack of faith, but it really lies in the want of *submission*. The saving application of Christ's atoning sacrifice was never made to an insubordinate human will. But when the sinner on his way to the cross, has completely yielded to the sovereignty of God, he is ready to reach the atonement through every promise of the Divine word. Let the inquiry be entertained by the reader, *am I now, in accordance with the light given, forever surrendered to the will of God?* If you are, you may now believe; and in believing, you will receive and know the joy of pardoned sin.

Faith is that act of the soul by which Christ is received as a personal Saviour. The question arises, "is not faith the gift of God? How then is it the act of the creature?" God gives the faith faculty; but the exercise of this faculty is with us. He gave the atoning sacrifice by which our salvation is made possible. He

gave Christ to be believed in as a personal Saviour. He gave the promises of his word as the channel through which each guilty soul might reach the benefits of the atonement and receive Christ as the Almighty Saviour.

He also gave the Holy Spirit to show the sinner his lost condition; to inspire his heart with desires for God; to throw light on the atonement; to reveal Christ; to breathe strength into his weakness; thus giving him the gracious ability to exercise faith, or the power to believe and receive salvation as the gift of God. As the exercise of this power to believe depends entirely upon our own decision, our salvation or condemnation results from the action of the will. Christ the mighty to save being set before us, and all the conditions of salvation made plain, each soul must decide for himself, to either receive him and be saved, or reject him and be lost.

There is an assent given to the truth by multitudes of wicked men, which is, sometimes, mistaken for the "one faith" of the New Testament. A deception more subtle and ruinous could hardly be taught or received. This may be distinguished from genuine faith by the following marks. The one is an act of the head; faith is always of the heart. The one is simple assent; faith is trust. The one is always characterized by self-reliance; faith by self-abandonment. The one depends for salvation on works; faith depends on Christ only. The one practically rejects Christ as a present Saviour; faith receives him now. The one leaves its subject condemned and in darkness; faith justifies him and brings in light. The one never brings the internal witness of acceptance; faith always does. The one fails to bring its subject into a saved experience; faith is always succeeded by the joys of conscious salvation.

The heart must believe that Christ is not only able to save, and willing to save, but that he is able and willing to save now. To this must be added the *confiding trust that he now saves*.

The question arises, "how can I believe without the evidence?" What evidence? "Why the evidence of my senses." If the Lord had demanded that you believe the evidence of your senses in order that you might be saved, such would have been the nature of the faith required of you; but he has not asked you to believe in yourself, or anything that is done in you. The faith that saves the soul relates to Christ only, and not to inward experiences.

The promise of God is the evidence to be believed. He says "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." *II Cor. 6: 17, 18*. Having thus separated yourself, take God at his word. Without any evidence except his immutable promise, rest the eternal destiny of your soul on that. God says *I will receive you*; and your faith claims acceptance on the divine veracity.

Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." *Rev. 3: 20*. Having heard his voice, faith is the act of your heart by which you open the door and receive him. If after submission there is delay in believing, because of constitutional tendencies, or long continued habits of unbelief, two or three steps suggested by the familiar chorus, "I can, and I will, and I do believe, that Jesus saves me now," may help you to reach the end sought.

Take the first step and hold it; *I can believe*, for God requires it; and he never requires of me that which I cannot do. Having secured the first step, take the second. *I will believe*. Your will has often rejected Christ; let it now *receive* him. Repeat with frequency *I will believe*. The adversary of your soul is fiercely contesting this ground with you, but your soul is at stake. God demands it. I WILL BELIEVE. My soul will perish if I disobey. I WILL BELIEVE. Having reached the second step, let God see that it is settled forever. Now take the third step, "*I do believe that Jesus saves me now.*" I here rest the whole question of my salvation on the faithful promise of my Creator. Having committed my wicked soul to my Lord Jesus Christ, I now believe his atoning sacrifice was offered for my sins; and I now trust him to take away my guilty load. I do receive *him* into my heart as my personal, present and Almighty Saviour. I DO BELIEVE THAT JESUS SAVES ME NOW.

Make a record of this transaction. I——have on this——day of——in the year——at——o'clock solemnly given myself to the Lord Jesus Christ, to be his servant forever. Seeing myself a lost sinner, I have laid all my sins at his feet, trusting him to wash out the guilty record of my past life in his atoning blood. Believing in my heart that he died to redeem my soul from death, I have accepted him as my redemption price, and *my complete Saviour from the guilt and pollution of all my past transgressions*. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song, He also is become my salvation." *Isaiah 12:2.*

CHAPTER IX.

JUSTIFICATION.

WHAT is the immediate result of this act of saving faith in Christ? First, it changes the sinner's relation to the law of God. Before he believed, the law condemned him; it now approves him. It previously treated him as guilty; it now treats him as innocent. It then accounted him as wicked; it now accounts him righteous. This legal transaction is called *justification* in the Holy Scriptures. The word is generally defined as, "the act of God's free grace, by which he absolves a sinner from guilt and punishment, and accepts him as righteous on account of the atonement of Christ." Webster thus defines it: "In theology, remission of sin, and absolution from guilt and punishment; or, an act of free grace by which God pardons the sinner, and accepts him as righteous on account of the atonement of Christ." The act of pardon reaches every transgression of the sinner's past—every one. The sins of youth, of his middle age, and of his riper years. Every sinful thought indulged; every wicked word spoken; every wrong act performed. It also includes sins of omission. Every failure of the past; the lack of faith, of love, of a life of usefulness and obedience to God—all this guilty record is forever swept away in atoning blood. Having

accepted Christ's death on his behalf, "his debt is paid, his soul is freed, and he is justified." The law has nothing against him, for its claims are met; it cannot condemn him, for his guilt is canceled in blood. He is therefore regarded by God, and angels, and good men as though he had never sinned. Let us render ceaseless thanksgiving to God for this wonderful act of free grace. The soul that forgets it—after having been made its subject—is unworthy of being. He who lightly esteems it is unfit for the society of God or good men.

The state of justification involves a life of simple obedience to God, and cannot be maintained with any known sin, in thought, or word, or deed.

The teaching that we may consciously commit sin from day to day, in thought, word, and deed, and remain justified, is a subtle deception, and in plain contradiction of the word of God. *I John 3:6-9.*

CHAPTER X.

REGENERATION.

IMMEDIATELY following the act of God's grace by which the sinner is justified, there comes a new life into the soul. That life is from God, and is henceforth to dominate his forgiven child, within and without. He is thereby put in control of his own faculties, which by it, are made alive from the dead. *Rom. 6: 19.* To generate is to produce life; to regenerate is to reproduce life. The life of God that has been lost by sin is restored by regeneration. The Holy Spirit who brings it, and seals our pardon, makes such application of atoning blood, as to wash away the guilty stains resulting from our transgression of God's holy law.

Each transgression of God's law on the part of a moral agent not only condemns, but pollutes him. The fiat of pardon removes guilt and delivers from punishment, but does not wash pollution from the soul. Hence, to remove the effect of transgression there must be an inward work of cleansing. There is taught in the Scriptures, and found in Christian experience, a two-fold work wrought when the sinner is born of God. The first adjusts his relation to the laws of God, the second relates to his moral condition. The one is an act performed for him, the other is a work wrought in him. The first is called justification; the second is called regeneration.

The word regeneration occurs but twice in the Holy

Scriptures, and is used but once in relation to Christian experience. Very few intelligent Christians have denied that a work of cleansing is wrought in the regeneration of the soul, but much confusion has prevailed as to the extent of this cleansing. When this is clearly understood, nearly all the mental difficulties concerning the doctrine of sanctification, as a cleansing work, will be removed.

One asks, "does God do an imperfect work?" "Does he undertake to cleanse a soul from sin, and leave it but partly clean?" And another significantly declares, "I believe that when God converts a soul, he does it perfectly." Often the Lord's ministers, to avoid the responsibility involved in a call to holiness and shake off conviction, join the members of the flock in reiterating these questions, as if they were unanswerable, till multitudes of simple untaught persons catch them up and repeat them, persuading themselves that they are thus delivered from the painful necessity of being wholly sanctified. When the steps of salvation are clearly defined, all such questions are plainly answered.

We have said that each transgression of the law of God, on the part of a responsible moral agent, both condemns and pollutes his soul. No doubt of this truth has ever been expressed by any intelligent Christian. Each sinner is responsible for the guilt and pollution thus brought on himself. God cannot approve him as his child, till both the one and the other are swept away by atoning blood. It is therefore quite as important that the pollution of his sins should be cleansed, as that their guilt should be forgiven. The internal cleansing is the counterpart of pardon from without, and one is just as perfect as the other. To illustrate: if a sinner has com-

committed just forty thousand sins, he is responsible to God for the guilt and pollution of just forty thousand sins; no more—no less. In the act of pardon, the guilt of forty thousand sins is completely forgiven; no more—no less. In the cleansing work of regeneration, the pollution of just forty thousand sins is completely washed away; no more—no less. The work of pardon is, therefore, infinite in its application to *past sins*; and the work of cleansing equally so.

But the work of regeneration does not consist solely nor chiefly in cleansing from the pollution of actual sins. 'Tis a truth of universal acceptation, that *every* child of Adam's race goes right into sin as soon as its powers are sufficiently matured. If there has been an exception to this rule, it has resulted from the interposition of powerful restraints. If the sinner, born of God at forty years of age, were simply restored to the moral condition of his childhood, he would go right into sin. But "he that is born of God doth not commit sin; for *His seed remaineth in him; and he cannot sin, because he is born of God.*" I John 3: 9.

Regeneration consists, largely, in the impartation of a *new nature* to the soul. Hence the truth of the Scriptures is verified in the experience of all who are born of God. There comes with regeneration, in every instance, new motives, new desires, new love, and a new life within the soul; indicating the presence of what the Scriptures denominate a *new heart*; thus called because the heart is recognized as the center of the affections. This new life imparted, or, this "seed that remaineth *in him*," comes from God, and is always put in control of the soul. Hence while we are under its influence, John says, we "cannot sin, because we are born of God."

The new life imparted in regeneration, forms a new moral center, out of which God expects a new course of conduct. This life in itself is *holy*, because it came from God; and it is at once put in control of every evil power and passion of the soul. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—*II. Cor. 5: 17.*

This new power is oftentimes so glorious and all-pervading, that for many days its subject is wholly unconscious of the existence of a sinful nature in his breast. The ability to resist temptation, and restrain every evil tendency, is given to every regenerated soul. The inebriate who has inherited a love for strong drink, or he who has been the slave of the vilest passions, will always find, in *regeneration*, power to resist these appetites, and to utterly avoid their indulgence. The nature which has been in bondage to the passion of anger, will, under the reign of the new life, be calm in the midst of the sorest provocation.

We believe that the records of the judgment will prove that but few, if any, of all the race, ever knowingly committed sin, or yielded to any evil passion, the first day after they were born of God. Sufficient power is always given in regeneration to control all remaining evils, till we have sufficient light, intelligently to seek their extirpation.

But let it be kept in mind, that the *control*, or "*repression*" of evils in a human soul, and the removal of those evils, are distinct questions in the Holy Scriptures, and distinct questions in Christian experience. The control comes with regeneration; the extirpation by entire sanctification.

CHAPTER XI.

ADOPTION.

By virtue of the atonement every child is born into the world in a justified state. Dying in infancy he is an heir of heaven. The adult, having lost this relation to God's law by his transgressions, is restored to his rights in the atonement by the act of pardon, and the work of cleansing, described in previous chapters. His sins made him a stranger, and the enemy of God; the new birth gives him the relationship of a child of God. "In the New Testament, adoption appears not so much as a distinct act of God, but as involved in, and necessarily flowing from, our justification; so that at least, the one always implies the other."—*Richard Watson*. Adoption may therefore be defined as the *act of free grace, whereby God receives us into his family and makes us heirs of eternal glory*. Being completely absolved from the guilt and pollution of every sinful act for which he is responsible, and made a "partaker of the divine nature," the sinner is brought into the relationship of a child. As a child, he is the heir of God, and "joint heir with Jesus Christ" to the whole inheritance of the sons of God. This implies the right or title to all there is included in the great Calvary purchase either on earth or in heaven. But the right to possess does not imply present posses-

sion, but rather the contrary. Neither does it imply the *fitness* to enter upon a possession that is guaranteed only on specified terms. An adopted infant is the heir of his adopted parents; but that does not imply that he is *now fitted* to take possession of his inheritance.

Among the gifts immediately bestowed, is the internal witness of the Holy Spirit of God, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—*Rom. 8: 14-17.*

Being delivered from the bondage of sin, there is found in the heart a confidence in God as our Father; and this is accompanied with peace and joy in the Holy Ghost.

Thus we see that justification, regeneration and adoption are necessarily included in the new birth; and every soul thus born of God is made to possess, not only the gracious gifts which have been mentioned, but is given access to God, for every mercy promised in his word. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—*Rom. 5: 1, 2.*

The new birth is the greatest single transaction that ever took place between God and man.

Reader, have you been born again?

CHAPTER XII.

SANCTIFICATION.

AMONG the precious gifts of grace provided for, and promised to all God's dear children, is the *experience of entire sanctification*. This grace is tendered to those, and *only* to those, who are the children of God. Hence all the promises of his word, relating to this experience, are addressed to the children of God. Each commandment in the New Testament, in any form of words which necessarily involves the state of entire sanctification, is addressed solely to Christians; and each prayer offered for this grace, is offered on the behalf of those, and only those, who are born of God.—*Mat.* 5: 48; *John* 17: 17-19; *I. Thes.* 4: 3, 7; 5: 23, 24; *I. Pet.* 1: 16; *I. John* 3: 3; 4: 17.

Because of this clear and universal testimony of the Scriptures, all organized bodies of Christians which have ever existed (except one or two) have believed and taught sanctification as an experience, or state not realized in, and necessarily subsequent to, the new birth. Christians of different names and orders, have differed widely as to what sanctification is, and as to the time and manner of its attainment; but the whole Christian world agrees that it is a state, or grace, or work wrought in the soul subsequent to regeneration. This truth is so clearly impressed on universal consciousness, that it is doubtful whether there is one minister in all the earth who seriously urges an unconverted sinner to seek directly entire sanctification.

Our Calvinistic brethren generally teach that the change to be wrought in complete sanctification is so great, that its accomplishment in this life is wholly impracticable. They all agree that somewhere, before the soul enters the holy heaven, it must, and will be, wholly sanctified. They all believe that there is a progressive work after justification, in which the soul is brought more and more under the influence of sanctified affections; but that the soul may be delivered from all sin before death, they deny. Something extraordinary must occur very near, or in death, by which our carnal nature will be taken away, and we shall then be wholly sanctified.

Every Methodist Church in Europe, Asia and America, teaches by *authority*, from John Wesley down, that we are wholly sanctified after we are born of God.

The Methodist Episcopal Church teaches in her discipline, in her hymnal, in her catechism, in her general conferences, in all her church histories, and in every standard author who has ever written on the subject, that we are *first justified and afterwards sanctified*. She also teaches that we are sanctified in the present life by the Holy Ghost, through faith in Christ's all-sufficient sacrifice. See Wesley's Christian Perfection; Fletcher, Richard Watson, Adam Clarke, Benson, Asbury, Hedding, Hamlin, Bangs, Stevens, George Peck, Bishops Janes, Foster and Jesse T. Peck, Steele and others; hymnal, catechism, discipline, and records of general conferences.

CHAPTER XIII.

RELATION AND MEANING OF GOD'S CHOSEN WORDS.

THE state of entire sanctification is variously set forth in the Holy Scriptures. A greater variety of words is used by inspiration to describe this precious experience than any other. There are a greater number of scriptures by way of commandment, of promise, of precept, and of provision relating to this distinct state of grace, than to any or all other states of grace either on earth or in heaven. But there are a few chosen words used with great frequency, which more directly and perfectly describe it. These are: holiness, sanctification, purity, cleansing, perfection, perfect love, fullness of God, rest, etc. A knowledge of the meaning of these words, and their relation to each other in this experience, is quite important to earnest souls.

Holiness is one of the essential attributes of Deity, without which he cannot be God. In him it relates to the infinite purity of the divine essence.

Holiness in angels refers to the purity of their nature received from God.

Holiness in man refers to the restoration of the full-orbed image of God to the soul. This, as previously stated, cannot be done without the destruction of sin, which is the antagonist of holiness, and the diffusion of the divine nature throughout our being.

Sanctification in the fullest sense, as applied to human salvation, implies both consecration and purification. A soul wholly consecrated and entirely purified is wholly sanctified. Hence, the divine work of sanctification is completed when the soul is cleansed from all sin.

But as no man can be justified, without being regenerated as a consequence, so no soul can be thus completely cleansed without being filled with the Holy Ghost, and made perfect in love. This filling always follows, whether understood by its subject or not. Technically speaking, the word to sanctify describes the act, or work of God by which he makes us holy, and holiness the *state* into which we are thus brought.

The word sanctification does not include as much as the word holiness, but because it more clearly defines the way by which this grace is received, it is intensely hated by Satan and all his followers.

God wholly sanctifies the soul that it may be filled with pure love; but filling the soul with love is additional to the work of cleansing. Therefore to be made perfect in love means *more than entire sanctification*. Many who dare not say they are wholly sanctified, think their statements of personal experience very unpretending, when they say they love God with all their heart. No soul can love God with all its powers, till everything in those powers which does not love God is removed. The work of entire sanctification is finished when it removes the barriers to perfect love. And the man who would love God with all his heart, must first be wholly sanctified. Therefore, he who says he loves God with all his heart, says more than he who says that God has wholly sanctified him.

It will not do to say that the love of which St. John

speaks as perfect, is merely perfect in kind, for he speaks of the same love as being possessed and not yet made perfect.—*I. John* 4: 12-18. Our love to God, in the lowest measure, is perfect in *kind*, because it came from him; but the love which God calls perfect, is the love of a *perfect heart*. The heart cannot be perfect with God while there is left in it any mixture of carnal affections; for all that is carnal is opposed to God. Therefore the utter impossibility of loving God perfectly before we are wholly sanctified. To love God with all the heart is to love him perfectly; because it is precisely the measure of love which he has required. If the reader says he has met a demand for one hundred dollars in gold, with ninety dollars, he would not be believed. If he undertakes to prove it by showing that every dollar of the ninety was pure gold, would that show that the claim was met?

This state of loving God with all the heart is called *perfection* in the Holy Scriptures. It is so called because to be perfect, is to fill the measure of the divine demand. The outlimit of God's requirement of his children in either the law or the gospel, is expressed in these words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbor as thyself." The man who loves God with all his powers, and his neighbor as himself, perfectly filling the measure required is, therefore, called a perfect man.—*Job* 2: 3; *Ps.* 37: 37; *Matt.* 5: 48; *II. Tim.* 3: 16, 17.

These different words make plain the measure of God's requirement, and the extent of human obligation. If all who are seeking light on this subject would consult Webster's large dictionary, and get a correct knowledge of the full meaning of these English words, and

instead of waiting to feel their way through the mists of human theories, would ask God to direct them; if they would follow where he leads, and walk in the light he gives them, they would avoid years of comparative darkness and reach at once

"The land of rest from inbred sin,
The land of perfect holiness."

An unlettered Presbyterian brother in Texas, whose soul had long been pressed with a conscious need of an experience he had not yet received, in reading the fourth chapter of first Thessalonians, paused at the third verse, "This is the will of God, even your sanctification." Said he, "O God, I do not know what this means, but thou knowest." Placing his finger on that text, as he knelt in the woods alone, he repeated, "*this is thy will even my sanctification*;" and whatever that means, I want it now." And the Lord heard him and came in power to his soul; and he was blest as never before.

He afterwards came fifteen miles to attend a holiness convention which we were holding. When he heard others testify to entire sanctification, he was filled with great joy, to find that his experience was the same as theirs, though he had never heard a sermon on the subject.

Reader, go and do likewise. Take these words of God to him; and ask him to show you the way. In the spirit of obedience, leave your whole case with him, and he will show you, as man cannot, the meaning of entire sanctification.

CHAPTER XIV.

RESTORATION AND SANCTIFICATION.

ONE of the greatest failures in the holiness work results from the fact that many persons mistake restoration from a backslidden state for the experience of entire sanctification.

Multitudes rush to the altars of Zion as seekers for the latter, who should be, really, candidates for the former. This mistake is due, in part, to the lack of clear teaching on the line of distinctive Christian experience. A teacher, actuated by perfect love, "“thinketh no evil,” and, filled with the charity that “hopeth all things,” will readily conclude that brethren are in the spiritual condition they claim, and treat them as justified saints. This course is a great error and leads to painful results. The writer, on review, sees this error to have been too frequent in his own ministry, and would earnestly move all teachers of holiness to great carefulness and persistence, in presenting to the hearer the condition of soul requisite to seeking and receiving this gracious experience. To be justified, appears to us a much more blessed and comprehensive work, after we are sanctified wholly, than it did before.

Let the soul of each seeker be probed with the most scrutinizing questions from the platform, as to his present condition before God. If he is truly justified, it will not

offend him. If he is not justified, but thinks he is, it is better to be offended, than deceived. Momentous questions are in the balances, and heaven or hell will result from the thoroughness, or the lack of it, with which you deal with souls.

There is a great contrast between restoration to a justified state, and being sanctified wholly.

1. Restoration implies a previous possession. Sanctification brings the soul into an experience hitherto unknown.

2. The conditions of restoration differ widely from those to be complied with when we are sanctified. The soul, feeling its way back to God, has violated the vows of sonship, and is condemned. There are wrongs to be confessed, and guilt which must be cancelled by pardon. There may be wrong relations to men, which demand a right adjustment; enmity to both God and man, which must be repented of and forgiven; and, in many cases, there must be restitution as well as confession. Hence, there must be a genuine repentance, in order to restoration from a backslidden state.

3. The backslider "is dead in trespasses, and sins;" and he comes seeking the return of the life of God to his soul.

4. The character thus seeking, is lost, and his recovery includes pardon, life from God restored to the soul, with its fruits; love, joy, peace, long suffering, gentleness, goodness, meekness, temperance, faith, the Divine approval, and the witness of the Holy Spirit to his adoption into the family of God.

5. This is so glorious that its subject may innocently mistake it for sanctification. A soul thus blessedly restored to favor of God and man, has cause for ages of

thanksgiving, and men and angels should rejoice with him; but this is not sanctification. It is restoration to a spiritual condition, which makes him a proper subject for sanctification.

6. Above, we have contemplated restoration to sonship; but there are multitudes who have not lost this relationship to God, and yet, are in the perilous condition of the church at Ephesus, addressed by Christ, in *Rev. 2: 1-6*. They were full of works, and labor for the cause. They were patient, and zealous for the right. They also hated false doctrines, and antagonized false professors; but they had "*fallen,*" and "*lost their first love.*" Is it uncharitable to say that a majority of the more spiritual members of the evangelical churches, are, probably, in a similar condition to-day? These are not called to seek holiness, nor commanded to "go on to perfection." They are commanded to "repent, and return to their first love," or God would "sweep the candlestick out of its place."

Sanctification is *not* new born love, *but new born love made perfect*. No backslider in heart, no lukewarm professor, no soul at enmity with either God or man, no child of Adam who is not now clearly justified, is eligible to this holy experience. What care should be taken to prevent God's people from being deceived. Let us repeat. Sanctification does not relate to the forgiveness of sins, great or small, nor to restoration from backsliding; but is a work of God wrought in those only, whose past sins are all *now* forgiven, and whose backslidings are all *now* healed.

7. The following points of difference may suffice:

(1). Restoration relates to the removal of our personal transgressions. Sanctification is given to those, only,

whose transgressions have all been, previously, blotted out.

(2). Restoration brings the soul into a justified relation. Sanctification is never given, until after we are truly justified.

(3). Restoration brings back to the soul, the graces of the Holy Spirit; sanctification destroys the sinful nature which, probably, caused you to lose those graces, and made restoration a necessity.

(4). Restoration cancels the guilt of all your past transgressions; sanctification makes you pure in heart. The one removes the barriers to fellowship with God's righteousness; the other brings you into fellowship with His holiness.

(5). In Restoration, the fruits of the spirit will be disturbed by remaining corruption in the soul; in sanctification, the soul is cleansed from this corruption.

What course is advised for those, who sincerely believed they were wholly sanctified, but afterwards found they were restored from backsliding?

I. Render unto God unspeakable praises, that through His unmerited grace, you have been restored. So many of God's people, who were at ease in Zion, are aroused by the searching light of definite holiness teaching, and find to their alarm that they have been surely drifting with the world. Very many are now confessing with grateful tears, that, but for holiness testimony, and holiness preaching, they would quietly, but surely, have drifted right on to destruction. Sin, in any and all forms, is so deceptive. Indulgence in the least known sin blurs our spiritual perceptions and makes a vulnerable point for the insinuating approaches of the old deceiver. The carnal mind, which is not destroyed in

conversion, is in league with sin and Satan; and is the quint-essence of deception. Hence, all who still retain it, are liable to be deceived about their own spiritual condition. The majority of Christians are apt to gauge their own spiritual status by the apparent condition of those with whom they are associated in church fellowship.

Whole churches will, unconsciously, drift worldward together. When they are brought to face God's standard of salvation, the more spiritual are alarmed, and flee from danger, while others, less conscientious, but in the *lead*, at once rise up and make war with the standard, and with all who dare to raise it; fancying themselves in the van of religious progress, and *their methods alone*, "*suited to the age*."

Again we say, brother, thank God that you are restored to His favor, and let no power stop your praises.

2. If the blessed light of your restored experience reveals evils remaining in your heart, that you thought were removed, frankly confess the facts as they exist, and bless God that your restoration to a justified state prepares you to be, at once, wholly sanctified.

3. Don't dare to linger where you are, lest the same carnal nature, which robbed you of your first love, be the subtle channel through which Satan will accomplish a second downfall, and your life be a failure. God has again justified you, that he might lead you into this grace. He now proposes to sanctify you, that he may preserve you blameless, unto the coming of our Lord Jesus Christ.—*I. Thes. 5: 23, 24.*

CHAPTER XV.

DISTINCTIONS BETWEEN THE NEW BIRTH AND ENTIRE
SANCTIFICATION.

As sanctification is wrought in the soul after we are born of God, the question arises, "what are the distinctions between these two acts of God's free grace?"

We have seen that the new birth involves four points: justification, regeneration, adoption, and the divine pledge of glorification, *on specified terms*.

A child can never, in any sense, be more truly the child of its parents than at its birth; neither will it ever be more legitimately the heir of its father's estate. So, when born of God, we are his children as certainly as we ever can be, either on earth, or in heaven; and as his children, we are heirs of the entire possession. We can never heir more than the whole. The difference is not found in the relation of the child to God, but in the *moral condition or state* of the child. To understand this truth more clearly let us inquire.

What are the distinctions between justification and sanctification?

1. Justification is an act done for us; sanctification is a work wrought in us.
2. Justification is an outward work; sanctification is an inward work.
3. Justification relates to pardon; sanctification to purifying.

4. Justification, in relation to the divine law, averts its penalty; sanctification, in relation to the same law, removes the hindrances to obedience, and conforms the soul to its holy precepts, that the soul may be justified evermore. It is easy to distinguish between pardon and purifying, or see the difference between an act which takes away condemnation, and a work which makes us holy.

The great difficulty is brought out in the question.

What is the distinction between *regeneration* and sanctification? We cannot answer as before, that one is an outward work, for both are wrought within, and both relate to purifying.

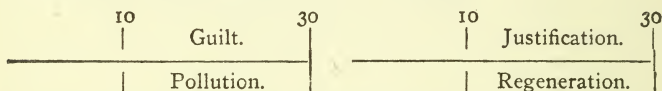
There is not so much confusion about what is included in sanctification, as about what is done in *regeneration*. The reader is referred to the chapter on that subject. The question recurs to the thoughtful, why should our pardon be perfect and all-comprehending, and our cleansing in regeneration be *partial and incomplete*? Can God do an imperfect work? Why then does he not perfectly cleanse the soul in regeneration? These questions are clearly answered by the following statement, which the writer has steadily and confidently made for forty-five years.

Regeneration, as a cleansing work, removes the pollution consequent upon actual transgression; sanctification cleanses the heart from inherited sin.

As stated in a previous chapter, each transgression of God's law on the part of a moral agent, brings guilt and pollution to his soul. Pardon takes away the guilt when the sinner is justified; and regeneration removes the corresponding pollution. The removal of the guilt is complete, perfect, infinite; the removal of the pollution

is equally complete, perfect, infinite. This is clearly illustrated in the chapter on regeneration. The cleansing wrought in regeneration is just as perfect as the act of pardon, corresponding the one with the other in the new birth. And theologians very generally agree in this view of truth.

We have used the following illustration for many years, to the benefit of thousands of people. The diagram, representing a term of thirty years, will clearly show the cleansing wrought in regeneration. Suppose a sinner just thirty years old when he is born of God. Suppose he committed his first transgression when he was just ten years old. He is, therefore, at the time of his conversion, responsible to God for the guilt and pollution of just *twenty years* of sinning:



Justification, or pardon, completely sweeps away the accumulated guilt of twenty years of sinning; no more—no less. Regeneration washes out from the soul every stain resulting from just twenty years of sinning; no more—no less. The sinner thus justified and regenerated, stands before God as if he had never sinned. Regeneration, as a cleansing work, is, therefore, as complete and perfect as is the act of justification.

Justification does not, in any sense, refer to the question of inherited sin, or the sinful nature with which we are born into the world. Neither does regeneration as a cleansing work. God graciously implants a new life in his child, to—1, control; 2, *reveal the inbeing of sin, and thus prepare the soul for its removal by a second act of grace.*

In every case power is given to the new-born soul to perfectly control all the evils within. Hence many conclude because they do not feel the uprising of sin, it is therefore destroyed.

This control of evils within the breast continues, till God's child has time to get the necessary light and strength for its *removal*. Hence the uninterrupted peace and joy which usually attend every new-born soul for a time; and the blessed fact that at first it does not commit sin.

In due time God begins to reveal the deep undercurrents of a sinful nature to his child. This he does by the impartation of divine light to the understanding, for that purpose; and in case obedience is delayed, the evils of the heart are permitted to rise and trouble their possessor, that he may be fully conscious of their power and hurry to God for their extermination.

Just in this crisis of experience, many who have been truly converted are thrown into doubt and discouragement, and for want of proper instruction fall away. Millions of converts are lost to the churches while passing this ordeal, which usually occurs in the first year of Christian experience; frequently within the first six months. *Unsanctified affections will never overcome a child of God who is taught God's whole plan of salvation, if he will follow the instructions given.* Therefore the fact that any one is ever condemned after justification, results from either the lack of right instruction, or the failure to follow such instructions when given.

Penitents who are taught that in regeneration their carnal nature is taken away, find, after a time, that this is a sad mistake; and they are overwhelmed with doubt and temptation which often results in the abandonment

of the Christian profession. Christians who are persuaded to believe against the testimony of their own consciousness, that God wholly sanctified them when they were converted, are thereby hindered from seeking deliverance from inbred sin, and become a prey to the impurities of their own hearts. Pressed with the conscious presence of depraved desires and unholy passions, they are tempted to dissemble from month to month, and thus become the subjects of a mixed and unsatisfactory experience, which often results in utter backsliding.

Young disciples who are not early led to see their need of entire sanctification, almost universally lose their first love, and fall into what has been called, by ministers, the "wilderness state;" and throughout a pilgrimage of weary years, they look back to their first experience as the brightest and best part of their Christian life.

Additional reasons for this distinction will be given in the following chapter.*

*A careful examination of Methodist authors will show that until recent years this precise statement of gospel truth was not made. Such have always taught that the "remains" of the carnal nature are completely removed by sanctification; thus always making the impression that in regeneration a part of this nature was taken away. Now, if God could take away a part of inherited sin without consulting our agency at the time we are justified, why should he leave the "remains?" In our judgment such forms of statement are misleading; hence, for a century there has been much confusion about the cleansing wrought in *regeneration*. Who can tell why God should remove a part of inherited sin from the soul, and not remove the whole? Our statement is that regeneration takes away, perfectly, the pollution of personal transgression, and is put, in control of the whole inbred sinful nature, till that is removed by an "act of God's free grace" by which we are wholly sanctified. These authors will agree that in complete sanctification the whole body of sin is destroyed, and not until then.

CHAPTER XVI.

REASONS FOR DISTINCTION.

GOD wills that we give him the entire glory of our salvation, both on earth and in heaven. If, without our knowledge and the co-operation of our agency, he should take from the soul the inbeing of sin, we would, in that proportion, be forever disqualified for giving him the praises due for such *wonderful deliverance*. Hence not one of those who are vainly striving against the testimony of God's word and the declaration of the entire Christian world, to establish the theory that regeneration takes away inherited sin, is ever heard giving praise to God for this phase of Christian experience. On the contrary, those who seek and obtain this grace, subsequent to regeneration, being fully conscious of their deliverance, are continually giving to the great Deliverer, the praises that spring up spontaneously from the soul.

The light of this second grace gives a wider view of our indebtedness to God for the new birth. As sin in any form hinders praise, we can never render to God the full measure of praise due for our justification, till the soul is completely cleansed in entire sanctification. Then, when wholly sanctified, and not till then, are we fully prepared to glorify God as our justifier, as well as offer unceasing praise for the inwrought work of perfected holiness.

Is there one soul on earth to-day walking in the light of entire sanctification as an experience received subsequent to regeneration, who does not praise God more than he did before he was sanctified?

Another reason for this distinction is, God offers salvation to those who are enlightened by the gospel, on certain *conditions*. The thirty years old sinner referred to in the preceding chapter, complied with conditions to obtain the new birth. 1. He was convicted of sin. Of what sin? Why, God showed him that for twenty years he had rebelled against his authority; as the result he stood trembling, a guilty and polluted soul at the feet of his offended Sovereign.

The Holy Spirit never refers an unregenerated sinner to the fact that he came into the world with a sinful nature in him, from which he must be cleansed; but he does, in every case, make apparent the guilt and damning power of the sinner's own transgressions.

The thirty years old sinner *repented*. Repented of what? That he was born into the world in a corrupt lineage, and, therefore, had a depraved nature? Not one thought on that question came into his mind. As before stated, repentance includes four points:

1. The knowledge of sin.
2. Sorrow for sin.
3. Confession of sin.
4. Abandonment of sin.

The sinner did *not take either* of these steps in reference to inherited sin. Not being convicted concerning it, he had no God-given knowledge of it; not knowing it, he had no sorrow about it; having no sorrow for it, he did not confess it to either God or man; thus, not seeing

it, nor sorrowing for it, nor confessing it, he took no action concerning it.

When his repentance was complete, he believed in Christ to save him. Save him from what? Not from the inherited sinful nature with which he came into the world, for he had no exercise of mind on that question. He believed in Christ to save him from the guilty and polluted load of transgressions so clearly revealed to him by the light of divine conviction, and concerning which he had just repented; and *according to his faith it was done unto him*. The guilt of just twenty years of sinning was forgiven; the pollution consequent upon twenty years of sinning was all washed away; and the sinner stands before God in relation to sin just as he did when he came into the world.

This view of gospel truth is corroborated by the experience of all God's children.

When the transaction of the new birth is attested by the witness of the Holy Spirit, nothing could be clearer, as an experience, than the complete separation from the soul of all its past transgressions. The Psalmist cries out, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." "As far as the east is from the west, so far hath he separated my transgressions from me." This is not a vain chimera of a distorted imagination that will fade away under the pressure of active life, but an experience wrought in the soul by the living God, the memory of which will never pass away.

But time will bring to every soul born of God, the consciousness of an indwelling unholy nature, which is continually rising up to trouble him; hence the warfare in which the mass of truly regenerated Christians are

engaged, to resist the evils within; to *keep down* unholy anger; to resist unbelief; to expel pride; and to restrain depraved desires. The soul thus conscious of a warfare to control the sinful nature, needs no further proof of the *existence of such sinful nature*. This testimony of universal consciousness defeats all opposing theories.

Another reason is found in the Saviour's illustration of the new birth. "Except a man be converted, and become as a little child, he can in no case enter the kingdom of heaven."

The little child has neither the guilt, nor the pollution of personal transgression resting upon it; neither has this thirty years old convert. The little child was born into the world with a depraved nature; so was this converted adult. The little child is not responsible for inherited sin; neither is this adult. The little child, dying before it has committed sin, or rejected Christ, has the divine pledge and provision, through the atonement, for *unconditional* cleansing in Christ's most precious blood, and a consequent entrance into a holy heaven; and the regenerated adult has the same pledge. The little child on entering the glory world would sing, "unto him who hath loved me and washed me in his own blood." This thirty years old convert would sing the same song if he died an hour after he was regenerated. The divine work, which immediately gives both the little child and the regenerated adult the fitness for a holy heaven, is the removal of the unholy nature within them.

Will our children be admitted into heaven with all their unholy tempers? Will they, on arriving, throw themselves down upon the golden pavement in a fit of passion, when they can't have their own will? Will they carry the *infinite selfishness* which characterizes them

from the moment of their birth till they die, into that realm of holy love? Will they go into the sulks because they do not receive all the attention they desire?

Some children are born with a tendency toward lying; and will lie as soon as they are old enough. Others inherit a desire to steal; and begin to steal very early in life. Will the children enter heaven with a lying spirit in them? Will they in heaven evince a desire to take what does not belong to them? *No, a thousand times NO.* Why? Because they are each completely cleansed from all this in Christ's most precious blood, and the work thus wrought, unconditionally, in the infant, is the same which is wrought in the adult when he is wholly sanctified. Would the adult, dying the hour after he is justified, enter heaven? We know of no other place which the Lord has provided for his children. His relation to sin, before he has light on inherited depravity, is precisely the same as that of the infant, and his sanctification is accomplished in the same way, and for the same reasons.

No soul of the human race will be shut out of heaven for Adam's sin. The sinner receives the *right* to heaven in justification, and if he does not forfeit this right by his own disobedience, God promises to give him the fitness necessary just as he does to infant children.

Suppose this adult lives in a justified relation till God reveals this sinful nature within him, and shows him the remedy; and he *refuses to accept the remedy?* *What then?* Suppose he reads Mat. 5: 48; John 17: 17; I. Thes. 4: 3, 7, 8; Heb. 6: 1; I. Pet. 1: 16, and other scriptures of like import. As he reads, the Holy Spirit applies these scriptures to his heart, and he feels the pressure of an unholy nature from which he must be

cleansed. The Holy Ghost thus calls him to holiness, and makes known to him that it is the "will of God," even his sanctification. Being convicted for this work of cleansing, he is referred to Ezek. 36: 25-29; Mat. 5: 8; I. Thes. 5: 23, 24; Heb. 13: 12; and other promises of God, *offering to him this grace*. And to all this he responds, "I don't believe in sanctification," and prefers to retain this unholy nature rather than come to Christ for its removal. What then becomes of his justification, and *right* to heaven?

We illustrate—Joseph was the best son of Jacob. In obedience to his father's command, he went to Dothan to visit his brethren, and bring back report of their welfare. His brethren wickedly resolved to destroy him by throwing him into a deep pit, from which he could not escape without help. If Joseph died in the pit, his father's gray hairs would come down in sorrow to the grave; and succeeding generations feel the loss of such a valuable life. But would he in this case be in any sense responsible for these painful results? All intelligences answer *no*. But if Reuben comes to him and says, "My brother if you remain in the pit you will surely die, and thus bring the gray hairs of our father in sorrow to the grave. I have come to deliver you. Take hold of this rope which I now let down to you, and I will bring you out of the pit, and return you to our father." Joseph answers, "*No*, I will not take hold of the rope; I prefer remaining in the pit." Would he not at once become responsible for his own imprisonment and death, with all the consequences involved, just as clearly as if he had at first put himself there?

While no human being is ever condemned for inherited sin, when God reveals this sin to us, and offers de-

liverance from it, "*how can we escape if we neglect so great salvation.*"

God holds every soul responsible for his acceptance or rejection of Christ, as a complete Saviour. Is there not found in this measure of responsibility, the true reason for the great contrast between the blessed comfort and peace of first love, and the mixed and unsatisfactory experience of the mass of *older Christians*? The new-born soul fills the measure of its responsibility; the older Christian does not. The one is not responsible for the indwelling sinful nature; the other is. The one has power to control these internal evils; the other has not. There comes, to every Christian, a time when, after sufficient enlightenment on this question, he must either obey the injunction of Paul in Heb. 6:1, or suffer the consequences delineated in the verses following.

Finally, satisfactory proof of the *distinct and after experience of sanctification* is found in the fact that all scripture involving this grace, whether of commandment, of example, of precept, of promise, or of prayer, has direct reference *to those, and only those, who are the children of God*. The command to be holy, to be pure, to be clean, to be perfect, comes to the church of God.

Commands: Gen. 17:1; Ex. 19:6; Lev. 11:44; 19:2; 20:7, 8, 26; Deut. 6:5; 18:13; I Kings 8:61; Mat. 5:48; 27:37-39; John 13:34; Rom. 6:19; 12:1, 2; II Cor. 7:1; 13:11; Eph. 4:20-24; Heb. 6:1; James 1:4; I Pet. 1:14-16.

Expressing God's will: Col. 4:12; I Thes. 4:3-7; Heb. 10:9-10.

Promises: Ps. 119:1-3, (see margin); Isa. 1:18, 19; Ezek. 36:24-29; Matt. 5:8; Luke 6:40; Heb. 7:25; 10:16-22; Eph. 5:24-27; I John 1:7.

Prayers offered for: Ps. 51:2, 7, 10; Matt. 6:10; John 17:17-24; II Cor. 13:9; I Thes. 3:10-13; 5:23.

Examples of: Gen. 6:9; II Kings 20:3; 23:25; Job 1:1; 2:3; Ps. 37:37; Luke 1:6; Phil. 3:15; I Thes. 2:10; Heb. 12:23.

Implying this state: Isa. 52:1, 2; John 14:15-17, 23, 26; 15:2, 26, 27; Acts 1:4, 5; 2:1, 4; 8:14-17; 19:2; Rom. 5:2-5; 15:13, 29; Eph. 1:9-11, 16, 18; Heb. 12:1.

CHAPTER XVII.

RESULTS OF OPPOSITE TEACHING.

It is easy to state a single doctrine and make it appear plausible, but much more difficult to connect it with a system of doctrines and make them harmonize. Often a single thought is held up and seems beautiful, but when the attempt is made to harmonize it with other thoughts, its fallacy is apparent.

The late born dogma that we are wholly sanctified in the hour of conversion, has been heralded with confidence, as though its discoverers had found the "philosopher's stone." Its statements were received with gladness by those who held a deep aversion to *being wholly sanctified*, and such persons have, in its advocacy, found rest from former convictions.

The prevalence of this sentiment among Methodists and Methodist preachers, is unaccountable; and its being allowed by church authorities, indicates the signs of the times. This furnishes the first and only doctrinal apostasy, worthy of note, in Methodism, from the beginning, and its prevalence should be mourned by every disciple of Wesley.

1. It presents the anomaly of men having the experience for years, without any knowledge of it. The heralds of this doctrine were years in discovering that they were wholly sanctified. Through all these years they

had not doubted their conversion, but never dreamed they were wholly sanctified.

Those who have entered this glorious experience testify, every one of them, that it is a subject of consciousness. Nothing in the gospel is known by experience, if this is not. How could it be, that these Christians were thus left in darkness as to their own experience through all these years?

Those who have entered this holy state *since* their conversion, testify that they have been made to know its possession by the spirit of God.—*I Cor.* 2:12; *Heb.* 10:14, 15.

If these persons were sanctified wholly in the hour of their conversion, why did the Holy Spirit so long delay to make it known? This absence of his testimony is ominous.

Some of the advocates of this error have had serious thoughts at this point, and hence the effort to prove that the Holy Spirit witnesses, only, to the fact of adoption. One error always paves the way for others.

2. This doctrine compels men to disbelieve the testimony of their own consciousness.

What is plainer to every faithful child of God who has been truly converted and not subsequently sanctified, if he has been years in God's service, than the *remaining corruptions of his own heart*?

Over these he has often been distressed. Against them he has put in the battle of years. He has kept in the ascendancy in the main, but oftentimes it has been doubtful. If there is anything he *knows*, it is the fact that since his conversion, the corruptions of his heart have given him more trouble than all outside enemies whatsoever. Now, after these years of conscious bat-

ting with the carnal tides of his own breast, why come to convince him that these were all destroyed in conversion?

3. This doctrine contradicts the faith of the Christian world.

Christians in all ages and of all classes, (save Count Zinzendorf and his followers,) have believed and taught that we are not sanctified wholly, in regeneration. Is it possible the whole Christian world should have been in error, through all these centuries, on so vital a point as this?

The truth is, if the scriptures had been silent on the subject, men could not help but know the falsity of this doctrine, from their own conscious experience. Real Christian experience is the same in all generations, and the regeneration of one man includes what is involved in the regeneration of any other man.

The carnal nature within one breast, is the same which has rankled in every other breast. Its existence is known, and its removal must be the subject of consciousness.

All Christians, Catholics or Greek or Protestant, who have been truly converted, and not subsequently sanctified—if time and light have been given to discover existing facts—have found in their own breasts remaining corruptions. Hence, if from no other grounds, the universality of the belief that we are first justified and afterwards sanctified.

4. It supposes that millions of enlightened men, under the gospel, have been wholly sanctified without seeking it, and at times when they did not believe it attainable.

This proposition must be true, as the mass of sinners, who have been converted in these two thousand years,

were taught they could not be wholly sanctified, till near death or after it.

Among the teachers of this new doctrine, there is not one who even thought of being sanctified at the time of his conversion. If it were God's plan to completely sanctify in the hour we are justified, surely the Holy Spirit would call the attention of at least one man, in a thousand years, to that fact.

5. We object to this doctrine because it unchristianizes the whole Christian world. If it is true, all who are truly converted, are completely cleansed from "inbred sin," and in such the carnal mind is destroyed. Every professed Christian, therefore, who finds in his or her being, anything that is unholy, has either never been converted, or has now lost his justification. To make this statement is to reveal its enormity.

This would imply, that in all these centuries, every man and woman of God, who has come before Him with unspeakable longings for heart purity, and with conscious and confessed remaining impurities, was either a godless sinner, or a poor miserable backslider. If this be true, what deceived persons were Wesley, Fletcher, Clark, Benson. Watson, Asbury, Coke, Carvosso, Bramwell, Whatcoat, Payson, Hamlin, Upham, Fisk, Olin, Cookman, Janes, Palmer, Foster, Peck, Edwards, Hibbard, Levy, Steele, Inskip, McDonald, Taylor, Keene, and a host that no man can number, who, as *converted men*, have come to God in deep distress because of their heart impurities, and found relief in the application of the all cleansing blood of Christ. These—of whom the world was never worthy—were all "in the gall of bitterness and bond of iniquity," if it be true, that when we are justified, we are, necessarily, wholly sanctified.

6. The adoption of this doctrine would compel honest men to either renounce their experience or falsify their convictions. There are multitudes who have a blessed experience of justifying grace, and know their past sins are all forgiven. In reading the scriptures and in prayer, they are, from year to year, deeply conscious of indwelling impurities, from which they long to be made free. Shall these renounce their Christian experience and count themselves the children of the devil, or close their eyes and declare that they have no indwelling impurities?

We should keep in mind, too, that the persons who are thus exercised, are not hangers on in the churches, nor of the careless throng who bear the Christian name, while they are full of worldly love and vanity. They are the men and women who bear the burdens of the church; who pray and read the scriptures, and faithfully keep the commandments of God. Always in their place in the house of God, on whom his ministers can rely for aid in their efforts to bring sinners to Christ.

We repeat the question. Shall these throw away their Christian experience, or falsify their convictions?

7. We object to this doctrine because it leads to a disregard of the order of the Holy Scripture, as to direct disobedience to the Holy Spirit.

In all the generations since the Scriptures were given to man, the most devout of every Christian body have been moved by the study of God's word, to see their need of heart purity, and to seek for the removal of heart corruptions. The Holy Ghost has accompanied these devout ones in their reading of the word, and impelled them to see and deplore their heart depravities; and has moved them to seek holiness. He has so brought

the Scriptures, treating upon this subject, to bear upon them that in many instances they have not dared to defer submitting to them.

All Christian men have recognized the commands, promises and precepts of Scripture relating to entire sanctification as addressed to converted men, and not to the unconverted. But this teaching reverses that order, and would persuade men that what God commands, they have already done. Thus, by deception, the soul is deprived of its inheritance, and led to disregard the commandments of God.

An earnest sinner was deeply moved about the salvation of his soul. He had read the statement of Christ, that except he be converted, he could not enter into the Kingdom of God. The Holy Spirit applied the truth to his conscience, and thundered home "Ye must be born again." A wily teacher of religion came by and adroitly led him to see that he was already converted, and that to be "born again," simply meant a change in his views. His tears were dried, his repentance was a failure, and he no longer sought the great gospel change.

What more effective measure could be used to prevent him from further seeking, than to convince him he had already found?

An intelligent Presbyterian lady of years, came to a Methodist camp-meeting—against the prejudice of a lifetime—to seek a holy heart. On the first invitation she knelt at the altar of prayer. A Methodist minister inquired what she was seeking, and she told him she wanted a clean heart. He asked her if she had been converted, and his question was answered in the affirmative. "O well!" said he, "of course your heart must

be clean if God has converted you. All you need now is to go on as you are, and grow in grace."

She was rescued from the power of that delusion by one who heard it, and in the presence of her adviser, urged to obey the word of God by walking in the light which he had given. She remained upon her knees, made a thorough consecration for holiness, trusted Christ and was wholly sanctified.

It would require the centuries of eternity to unfold her loss, if the counsel of her adviser had not been counteracted and disobeyed.

It is mockery to the weary, thirsty, longing souls of God's children who are struggling against inbred sin, thus to deceptively turn them from following their convictions in obedience to the word of God, and thereby leave them to clank their chains.

8. We object to this doctrine because it deprives God's children of the state and blessedness of sanctification altogether.

(1). It is generally accepted by those, only, who have a disrelish for the experience and for all who profess it. In very many instances, persons who advocate this doctrine manifest a sad, if not a bitter, disrelish for every word of testimony that is given relating to entire sanctification. If they have the experience why this displeasure? They manifest no objection to testimony about conversion.

When the books are opened, it will be seen that many have fled from their own convictions, and attempted to quiet a restless soul by this doctrinal subterfuge. Thus it is indicated, that the very object in adopting this theory, is to get rid of sanctification altogether. They usually cannot endure even to use the word. It seems

impossible that we should thus disrelish our own happy experience.

(2). Such persons rarely, if ever, testify to being wholly sanctified. They often testify to having been converted. If conversion and entire sanctification are identical, why not, occasionally, testify to being entirely sanctified? They earnestly desire the conversion of sinners, and cannot think of withholding the light of their testimony from them. If to be converted is to be wholly sanctified, why keep the latter out of sight by saying nothing about it? When others testify to conversion, they always rejoice. Why not rejoice over testimony to entire sanctification?

(3). The specific work accomplished in entire sanctification, these brethren practically deny from first to last. They speak and write about being saved from all sin, but when it is insisted that all uncleanness, or moral depravity, is washed away in Jesus' precious blood, they immediately begin to cavil about getting so holy you can't be tempted; so pure you can't sin; and to question how sanctified parents could beget unholy children. Hence, the advocates of this doctrine, are usually found in sympathy with those who speak lightly of all who profess to be wholly sanctified. If they are wholly sanctified, why join with others in making derision of their own experience.

They are at home in all that pertains to the experience of the new birth; they are at sea as soon as any Christian describes the experience of holiness. This is so because they have passed the one experience, and have not entered the other. A theory so full of confusion, and against the experience of mankind, cannot be of God.

9. We object to this theory, because it necessarily lowers the standard of the gospel of Christ.

As we understand it, the gospel is a complete remedy for sin. Sins of omission or of commission; sin in nature or in conduct; sin inherited or acquired.

The effort of our brethren to elevate the standard of regeneration to complete sanctification, always results in lowering complete sanctification to the standard of regeneration. This at once and forever leaves one branch of the sin question wholly unprovided for.

Their standard of the new birth when clearly analyzed, includes *nothing* not embraced in the new birth as taught by others. That provides, as we all agree, for the complete removal of all the guilt and pollution consequent upon actual sin, and an imparted power to control depraved and downward tendencies.

But what about the removal of those tendencies? We complain not of our brethren for putting regeneration too high, but we must forever protest against a system of teaching which necessitates God's child to go halting to the grave, clanking the chains of inbred sin. Against teaching, which allures its subject into the vain belief that he is now wholly sanctified, and yet leaves him to endlessly *struggle against unsanctified affections within, we must now and forever demur.*

CHAPTER XVIII.

CHRISTIAN PERFECTION.

As the word *perfection*, when applied to Christians and Christian experience, is nearly always misunderstood, it becomes necessary to repeat the Wesleyan line of thought again and again. The men of this generation are in fearful earnest to be perfect in everything but religion. We seek perfection in agriculture, in science and in art—in everything material, but we delight in the display of imperfection, when it relates to the gospel of Christ. We use the word perfect, in relation to every other interest, but when it is applied to the salvation of God, we are immediately filled with horror.

(Whatever view we may entertain concerning it, the scriptures of both Testaments require its attainment in the present life, and promise it as the inheritance of all the sons and daughters of God. These scriptures also declare its possession by many in both dispensations.)

That earnest readers may have right conceptions of this blessed truth, and avoid errors concerning it, we will point out both its negative and positive phases.

I. Negatively.

(1). It does not include the perfection of our bodies, nor free us from bodily infirmities. The most perfect men and women in all the generations have suffered from frailties, disease and death. The promise of the per-

fection of the body will be realized "When this mortal shall have put on immortality."—*I Cor.* 15:51-54; *Phil.* 3:10-13.

(2). It does not include mental perfection.

Our reasoning powers will be imperfect "till death is swallowed up in victory," if not for centuries beyond it. The judgment will often reveal its frailty midst the highest attainable Christian experience. God nowhere requires, or promises, a perfect *head*.

(3). It does not, therefore, deliver us from liabilities to mistakes, both in judgment and practice.

St. John was mistaken in his judgment, when he thought God's messenger was Christ, and he erred in his practice, when he knelt at the feet of a man to worship him as God.—*Rev.* 22: 8, 9. Our judgment may be full of imperfections, and our life full of mistakes, when the heart, all the time, is perfect with God.

(4). It does not involve the rendering a perfect service to God.

We must distinguish between the service of a perfect heart, and a perfect service. The one is attainable, the other is not. The one is required, the other is not.

The student may have a perfect heart to solve certain mathematical problems assigned him by his instructor, and yet fail because of mistakes in certain minutiae.

A father may be perfect in heart in the resolution to reach his home before the sun goes down, but fail to execute that resolution. A loving mother may be perfect in her heart toward her children, and yet for want of knowledge may utterly fail in their training. A child may go to the merchant with his heart all aglow to perfectly do the will of his mother in bringing six distinct articles of merchandise for her use, and be humiliated,

on his return, to find one of them missing. His *heart was perfect* to do his mother's will, but his *service was imperfect*. God requires only the service of a perfect heart.—*I Chron.* 28:9.

(5). It is not absolute perfection which God requires.

Absolute perfection is that degree of perfection which admits of no increase nor diminution. That degree of perfection belongs to *God only*.

When Jesus commanded his disciples to be "perfect, even as your Father which is in heaven is perfect," he meant they were to be perfect in their little finite sphere, as God is in his infinite sphere. His perfection is unde-rived and infinite, theirs derived and finite. Absolute perfection is not attainable in this life, or in the life which is to come, by either man or angel, but is vested in Deity alone to all eternity.

(6). It is not angelic perfection.

The perfection of an angel and the perfection of a Christian, are distinct questions, just as are the perfection of an oak, and the perfection of a grapevine. Both the one and the other may be perfect, but neither could fill the place of the other. We are not, and never will be angels, hence ours is not angelic perfection. Everything in God's realm *is perfect in its kind*.

(7). It is not Adamic perfection, or the perfection Adam had before he fell.

That was by creation, this through redemption. That by the law, this by grace. His, the perfection of an un-fallen being, ours, the perfection of a fallen being. His, the perfection of a spotless soul in a perfect and immortal body. Ours, the perfection of a spiritual nature left in ruins by sin, and clothed with a frail diseased body awaiting the hour of its dissolution.

(8). It is not a deliverance from temptation.

No sane man or woman has ever taught that we get so holy in this world that we cannot be tempted any more. The recognized teachers of Christian perfection have been accused of teaching this error for a hundred years, and yet not one of them ever taught it. It is enough that we be as our Master, who "was tempted, in all points, like as we are, and yet without sin."—*Heb. 4:15*. Christ in his holy humanity was sorely tempted, and so will his followers be.

(9). Christian perfection does not deliver us from the possibility of sinning.

The opposers of this blessed doctrine have ever labored to make the impression that we claim to arrive at a standard of holiness where it is not possible to sin. It is enough to say that no such claim has ever been set up by any authorized teacher of Christian perfection from John Wesley down. If angels sinned in heaven when there was no devil to tempt them, we may sin. If Adam, who held a degree of perfection confessedly above ours, sinned on the first temptation, then the holiest Christian may sin. Blessed be God, *we need not sin*, but we may.

(10). Christian perfection is not the new birth.

It is not the perfection of sinners, but of saints. God wills that sinners repent and be born again, and they are thus made saints. He now commands them to leave the first principles and go on unto perfection. Hence this state is spoken of in the scriptures, in every instance, as subsequent to the new birth. It is an attainment promised to those, only, who have been born again.

(11). Christian perfection is not reclamation from backsliding.

Some continually assert that those who profess to have

been perfected in love, have just been restored to a state of justification. If this be the truth in the case, would it not be well for us all to be restored? But the whole history of this work shows the contrary to be true. In every instance, the most deeply spiritual class of Christians have first sought and found this grace. Others who have almost unconsciously declined in spiritual life, always find, in seeking this holy experience, that they must first settle with God for their backsliding and be healed, before they are able to reach up and receive this priceless gift. A third class of seekers, comes from the ranks of those who are consciously backslidden. In the light of holiness teaching they see their wretched condition, and, hastily repenting of their backslidings, they are restored, and think for the time they are perfected in love. But a few days will usually suffice to reveal to them their mistake. Christian perfection is promised to God's justified children only, and one reason why so few seek and receive it, is, there are so few who are fully justified.

2. Positively.

(1). Perfect devotement to God.

This involves the complete turning over into his hands all that we have or are, for life or death. The saying yes to the will of God on every subject, at any cost.

(2). Christian perfection involves a perfect faith in Christ as our almighty, present and all comprehending Saviour. Not simply the belief that he died for all, or for us, or that he is able and willing to save us, but the faith of the heart by which he is received, unconditionally, into the breast as our wisdom, righteousness, sanctification and redemption.

(3). Christian perfection involves perfect heart purity,

or the complete emptying of our whole being from all sin.

We do not mean the forgiveness of past transgressions. These, we have already seen, must all be forgiven and washed out before we can seek Christian perfection. This work of purgation must go profoundly deeper than our transgressions, reaching and removing every root and seed of the sinful nature which lies back of sinful conduct. To illustrate: A child is born of thieves, and, consequently, inherits a thieving propensity. His disposition to steal is inborn. When he reaches manhood he is a thief. Subsequently he is reached by the gospel and brought to repentance. When truly converted, all his wickedness is forgiven. He stopped stealing in repentance and is no longer a thief. But is he saved from his inborn propensity to steal? His new-born love saved him from stealing, but if a thousand dollars were put in his way, he would have a struggle to overcome his inborn tendency to steal. Then this impure sinful nature was not removed when he was converted. His justification stopped his stealing, but not until he is wholly sanctified, is the *stealing nature swept from his soul*. Perfect heart purity involves the destruction of the whole body of sin.—*Rom. 6:6*.

The extirpation of all that is unholy. The removal of every evil root, so that there is not a disloyal voice to be heard in all God's holy mountain.

(4). Christian perfection involves perfect love.

God is love, and all this work of purifying is to prepare man for the habitation of Deity. From the beginning, God has demanded the love of the whole heart, and soul, and mind. When made perfect in love, we have reached that moral condition, because everything

that antagonizes love is dead. As sin is cast out, holy love comes in, and we spontaneously love God with all the heart, and mind, and our neighbors as ourselves. And this is *Christian perfection*.—*Rom. 5:5; 1 John 4:17, 18.*

'Tis blessed to contemplate both the human and Divine, in this wondrous process of salvation. God requires of us such complete surrender of all to him, as brings the consciousness that we have nothing more to put in his hands. As we confess and loathe the depravities of our heart, he waits till we concede there is no help in us.

Then Christ appears, and one of two things occurs. We either trust him and are cleansed, or turn away and continue to clank the chains of inbred sin. If, in the use of our free will, divinely aided, we choose Christ, our faith apprehends him as our great Deliverer. We give up our impurities, he takes them away. We give our being to him, he makes it all his own. We do all the believing, he does all the saving. We yield to perfectly love him, and lo! he fills us with perfect love. We surrender to a life of uncompromising obedience, and he makes that obedience a delight. Hence, Christian perfection is always indicated by perfect love to God, and a thorough heart obedience to His commandments. Out of this, there will come, necessarily, pure and universal love to man, and a life of devotion to Christ, and the good of the human race.

Reader, with this subject thus set before you, and eternity in view, what fault do you find with Christian perfection?

CHAPTER XIX.

THE TIME BETWEEN THE NEW BIRTH AND SANCTIFICATION.

POSSIBLY, no greater mistake has been made in Christian theology, than the tenet so persistently adhered to, that a lengthened period must elapse between the two acts of God's grace by which we are regenerated and sanctified. That there are two distinct acts of grace, the one resulting in regeneration, and the other in entire sanctification, has been and is now taught by every organized body of Christians save one or two. It is difficult to decide how the impression that entire sanctification is the result of weary years of struggle, followed by some remarkable occurrence in death, has become so widely diffused.

The brethren at Thessalonica had been converted from heathenism only about six months, when St. Paul wrote urging the call to holiness, thus indicating that he had told them of this when among them. Having shown them it was God's will that they should now be sanctified, he prays, under the inspiration of the Holy Ghost, that they might not only be sanctified, but preserved blameless, in this state, to the coming of our Lord Jesus Christ: and he assures them that God will do this.—*I Thes.* 5:23, 24.

It is, therefore, consistent with God's will that con-

verts should at once be led into this glorious state. Certainly, if converts from heathenism with only six months of Christian experience were ready to receive this grace, those who are instructed in the Scriptures from their infancy are as capable the moment they are born of God. God commands *babes, not men*, to leave first principles and go on unto perfection. The greatest mistake made by the Christian church in all the centuries, the mistake most disastrous to her entire interests, is the failure to obey this divine order.

We affirm that *the best time to seek and receive sanctification is immediately after the soul is born of God.*

I. Because the soul under the control of new-born love is more teachable than at any subsequent period.

The Christian just emerged from the darkness of a struggle which he can never forget, and delivered from the bitterness of death resulting from a life of rebellion against God, now sees the terrible character of sin, as he does not usually at a later period.

The soul is now under the influence of the covenant of obedience to God, and if at once led into the experience of sanctification, that covenant need never be broken.

Mr. Wesley says, "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule as soon as ever persons are justified to remind them of going on unto perfection; whereas this is the very time preferable to all others. They have then the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again ever to this point." Alas what mul-

titudes, who have allowed their fervor to subside, who can never be brought thither!

2. *The new-born soul has the spirit of sacrifice in a measure not afterward possessed.* In addition to this is an intensity of love for Christ, which leads, as Mr. Wesley says, to a readiness to cut off right hands for his sake.

The way of holiness is a way of sacrifice, and because of this, there are few older Christians willing to enter upon it.

To be true to Christ, and be "*as he is*" in this world, has much of meaning. New-born love prepares God's child to take the sacrifices of the cross which crucifies him to this world and this world to him.

Many of the Lord's people and ministers begin to seek a holy heart, but fail to reach the fountain of cleansing. The *principal reason* for this failure is, there is an idol with which they cannot part; a right eye which they shrink from plucking out, or some evil habit which they will not give up. Under the mighty impulse of new-born love, these would not have stopped because of the ruggedness of the way.

3. *Entire sanctification should be sought immediately after justification, that the new-born soul may continue to be justified.* As elsewhere stated, God always in the new birth gives the power to control the carnal nature till it can be removed; but as sure as the relation between cause and effect, if the *seeds of sin are not speedily removed*, they will spring up in the soul and contend for the mastery; and, after a time, faith begins to waver, peace gives way to disquietude, and the soul becomes the theatre of war. All who fail to obey God's order to "leave the first principles of the doctrine of Christ, and go on unto perfec-

tion," will at times lose the sense of God's approval, fall into transgression, and deprive themselves of divine fellowship much of the time during the first year of Christian experience. This is "*tremendously true.*"

Has God made no provision to keep his children justified? Do the scriptures propose a never-ending series of "sinning and repenting" for the sons and daughters of God? The plain declaration of God's word, that "the path of the just is as a shining light, which shineth more and more," certainly does not mean that we shall have more darkness and less light after twenty years of experience, than we had at the beginning.

God has provided a remedy for these days of darkness and sinning, and revealed it plainly in his word. To all who fail to avail themselves of this provision, he gives the clearest warning of the painful results that must follow. He assures every babe in Christ, who refuses to leave the first principles and "go on unto perfection," that by so doing he will "*lay again the foundation of repentance from dead works and of faith toward God.*" Furthermore, he warns the whole church of the danger of the utter apostasy of all who attempt to remain in their first experience.—*Heb. 6: 1-8.* Multitudes are to-day stumbling on the dark mountains in doubt and sadness, who would be full of light and joy if they had "*gone on unto perfection.*"

4. *New converts need sanctification immediately, to enable them to keep the vows of their conversion.* No soul can be converted till he has covenanted to obey God. Obedience involves cross-bearing, and the faithful discharge of every duty assigned him. But there are duties from which he shrinks, and crosses that seem too heavy to be borne. To discharge these duties, and, at the same

time, *battle with his inward foes*, seems at times well-nigh impossible. When the fervor of first love has subsided, many of his duties become irksome, and parts of God's blessed service a drudgery to him. Thousands find the way so difficult, that they become discouraged and give up their hope in Christ. Jesus says, "my yoke is easy and my burden is light," and "ye shall find rest to your souls."

There is a provision in the gospel which perfectly harmonizes the soul with the duties assigned it, or God is indeed a hard master. This provision is found in the experience and state of entire sanctification.

5. *New converts need sanctification quite as much as Christians of riper years.* The carnal mind, though at first suppressed, is no more in harmony with God in the breast of a new convert than in an aged Christian. Years of faithful service may give him the wisdom to deal with carnal affections, which he does not possess in the infancy of his experience; but why should he be compelled to contend with these evils through weary years, when mature Christians have never been able to perfectly subdue them.

This unholy nature can only be removed by Eternal Power in the application of Jesus' cleansing blood.

6. *Entire sanctification should be obtained immediately after justification, in order to maturity in Christian experience.* Nothing so hinders the growth of a justified soul as inbred sin. What so hinders the growth of a tree as the worm at the root? What so hinders the growth of a child as disease at its vitals? Is it better to let the worm remain till the tree is matured? Would it be wise to delay the application of remedies till the child is grown? What would be the character of the maturity

or growth thus obtained? The commonly received opinion that God has chosen to cleanse his people from inbred sin *only* in mature experience, or at the end of life, is opposed to the entire analogy of nature. All the graces of the Spirit are weakened by the continuance of inbred sin; and it will be found, that after years of hard struggle, Christians usually have less patience and more fretfulness; less meekness and more anger; less love and more enmity; less faith and more unbelief than in the first three weeks of their Christian experience.

On the other hand, what is plainer to all who have tested it, than the immediate and continual enlargement of all these graces as soon as the soul is sanctified?

7. *We urge the attainment of sanctification on all new converts as the divinely appointed preparation for good works and a life of usefulness.*—John 15: 2. “Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit *he purgeth it, that it may bring forth more fruit.*”—II. Tim. 2: 21. “If a man therefore *purge himself from these he shall be a vessel unto honor sanctified, and meet for the master’s use, and* PREPARED UNTO EVERY GOOD WORK.”

Indwelling sin interposes the greatest difficulties in the performance of our daily Christian duties; and the greatest hindrance to the activity of a justified soul is the inherent evil of his own heart. Is it urged that sinful conduct would hinder a soul more than inherent sin? We answer, as soon as there is sinful conduct, *he ceases to be justified.*

The mass of God’s professed children never speak one word of counsel or warning to the impenitent, because of the “fear of man.” Would these, if entirely sanctified, fail to plead with the unsaved to be reconciled to

God? To how many ministers, called of God, is the preaching of the gospel a heavy task? If each one of these ministers were entirely sanctified, he would deliver the gospel message with gladness.

To be "purged from these," is God's provision for "meetness for the master's use;" to be "*sanctified*," his *appointed preparation for every good work*.

As well undertake to obtain the fullest measure of corn with the weeds left in the hill, as to expect a Christian to attain the fullest measure of usefulness in unceasing controversy with the evils of his own heart.

If entire sanctification is an experience necessary and precious to the advanced Christian, the same experience is equally important and precious to new-born souls.

This being so, who on earth or in heaven, can tell why they should be deprived of it?

If it were possible, we would repeat in the hearing of the whole church of God, the *time preferable to all others to be wholly sanctified is immediately after being born of God*.—Luke 1: 73-75.

CHAPTER XX.

EXCUSES OFFERED FOR NOT RECEIVING SANCTIFICATION.

It is a strange truth of history that human beings, when offered the glorious boon of full salvation, usually seek for reasons to reject it. This is true, perhaps universally, of the impenitent, when offered pardon and the new birth; but why should it be so with God's children? The answer to this question is that the same nature which stands opposed to Christ in the offer of pardon, still lives in the heart of the regenerated.

The excuses framed by both of these characters, as well as the efforts put forth to sustain them, indicate a common origin. Is it not surprising, that so many intelligent Christians who have rejected this holy experience, do not discover the exact identity of the reasons given in both cases?

Surely these excuses could not always be wrong when made by sinners, and right when offered by saints!

A few samples of these must suffice to represent the many.

SINNER.

"I don't believe in this new birth."

"I would like to see somebody that lived out this religion you talk about."

"I have known persons who made no profession of religion at all who lived as good lives as any of your Christians."

"There is Bill Simmons and a whole lot of others that professed to be converted last winter, and they do things I would be ashamed to do."

"Yes; you get me to act the fool like those new converts, who shouted and screamed and fell over the benches; and they say Kate Sunshine has gone crazy."

"I believe in religion, but I don't believe in the way you teach it."

"I don't believe in these loud professions, but in living religion. Mr. Clever don't make any fuss about his goodness, but he is as good as any of your professors."

"I know it is my duty to seek God and become a Christian, but if I were to get converted, I could not keep my religion."

"I intend to be religious, but I want a good time first. I cannot abandon my associates and worldly pleasures now."

"I know I ought to be a Christian, but I will not give up my beer."

"I know Jesus Christ said if we were not born again we could not enter the kingdom of heaven, but I think if I live a good life, I will get through all right."

SAINT.

"I don't believe in this sanctification."

"I have never seen one person who lived a sanctified life."

"I have known many who made no high professions who lived holier than any of your holiness folks."

"Talk about holiness! There is John Clutter, who professed to be sanctified last winter, and I would blush to do many things he does."

"I don't propose to be a crank, and appear like a drunken man, as those sanctified people did when they said the Holy Ghost came on them before the third hour of the day."

"I believe in holiness, but not your kind of holiness."

"I believe in living my holiness, but despise these high professions. Mr. Selflove says nothing about his sanctification, but he is as good as any of your sanctified people."

"I know I ought to be a holy man, but if I were to get wholly sanctified, I would lose my experience."

"I expect to be sanctified before I die, but there are many pleasures I cannot give up now."

"I know it is God's will that I should be sanctified, but I cannot quit using tobacco."

"I am aware the Scriptures declare it to be God's will that we should be sanctified, and he says without it we cannot see the Lord, but if I live a good life, I will risk getting into heaven."

That many have made bad work of their Christian profession none will deny. That others have dishonored the profession of holiness is painfully true; but how does the one or the other excuse any human being from obeying the commandments of God? Why do both of these parties seek in every instance for the persons who misrepresent Christ's religion, and always pass by those who represent it truly? We readily charge the sinner with so doing to excuse himself from obeying the order of God; if so, what was it, brother, which led you to offer the same excuses in almost the exact language of the sinner, when you were called to holiness? The sinner, when convicted for pardon, did what he could to shake it off; what was it you did, when convicted of your need of sanctification? When he was called of God to repent and be born again, did he take a back seat? Why did you change your seat when in that holiness meeting? When he was under conviction for pardon he went for counsel to persons who were averse to religion. Why did he not go to some real Christian who had repented and was born again? When you were deeply moved under holiness preaching, and felt your need of entire sanctification, to whom did you go for counsel? Why did you pass by those you knew could help you, to those you knew would hinder you?

We affirm that the opposition in sinners to being converted and the opposition in believers to being wholly sanctified, have a *common origin*.

It is the carnal mind which makes it nearly impossible for the sinners to submit to Divine authority. It is the carnal mind in Christians, which creates this deep aversion to holiness. This latter statement finds its demonstration in the fact that in *every instance*, when the car-

nal mind is destroyed, all these excuses vanish; the mountain barriers are gone; sanctification is plain and desirable and the soul glides forward, delighted with the way of holiness! The very same root and seed of sin, brother, which made an effort from three worlds necessary to get you converted, is the *one great* barrier now in the way of your sanctification. It acts now as it acted then and will never act otherwise. God helped you then, despite its fearful power, to yield and be converted; he will help you now, despite its bitter antagonisms, to yield and be wholly sanctified. In the former case, he gave you power to control this evil; he now calls on you to use this power, and he will take it away. You then had to start from a standpoint where carnality controlled you; you are now under the control of grace. If you had then resisted the light given, you must have perished; if you now persistently resist this call to holiness, how can you retain the grace already given? See John 12: 35, 36; Heb. 2: 1-3; 6: 1-6. No number of excuses will furnish a reason for remaining in sin, when God offers deliverance; nor for sin remaining in you, after you have read his command to be holy.—I. Pet. 1: 14-16. The fact that you have sought excuses for disobedience to his will at all, proves the presence of this evil within, from which he seeks to deliver you. Your very delay to accept the deliverance offered demonstrates your need of it. That after the wonders God has wrought, in saving you from perdition and making you his own child, you should thus act like an impenitent sinner, is an unspeakable grief to your loving Lord!

Will you still grieve him by preferring to remain impure, or plunge into the cleansing fountain and be made whiter than snow? Ps. 51: 7; Matt. 5: 8.

CHAPTER XXI.

IS SANCTIFICATION WROUGHT GRADUALLY OR INSTANTANEOUSLY?

WE use the words to sanctify, in this chapter, as used in I. Thes. 5: 23. Mr. Wesley says that sanctification is both a gradual, and an instantaneous work. This form of statement has led many to represent Mr. Wesley as teaching what he never designed to teach. Those who would make the impression that Mr. Wesley believed we could grow into sanctification, have never studied him on the subject.

The following statement will clearly set forth what he and the Fathers taught:

Sanctification is gradual in preparation, but always instantaneous in its reception.

No unsaved sinner can, by any possibility, receive this grace. Therefore, a work of preparation must precede its bestowment. It is promised to those, only, who are the sons and daughters of God. Therefore, the new birth is preparatory to sanctification. The new birth includes conviction for transgressions, a genuine repentance, the exercise of saving faith in Christ, forgiveness of past sins, the impartation of a new life to the soul and adoption into the family of God. Part of this work is human; part is Divine. The human part requires time. Subsequent to conversion there must be enlightenment

on the necessity of a work of purifying. This requires more or less time. After conviction for sanctification, there must be, on the part of enlightened Christians, a compliance with the Divinely prescribed conditions. To sanctify, means to consecrate to a holy purpose, and to make pure. Consecration must precede purification. Therefore, time is required to make the consecration. The Divine work of purifying is conditioned on faith in Christ, and time is needed to exercise faith.

All this is preparatory to receiving sanctification. As the penitent seeking pardon reached the point where he gave up his sins by degrees, so the believer may be a length of time in the process of entire consecration. But there comes a moment when he is wholly consecrated. The repenting sinner may have found it very difficult to believe for forgiveness, but at last he got a view of Christ and trusted him. In like manner, the child of God, when seeking a holy heart, may meet with delays, but there will be a moment in which he believes in Christ for sanctification.

When the sinner fully submits to God and believes in Christ for pardon, pardon is instantly given. When the believer makes the consecration required and believes in Christ for holiness, he is instantly made holy. When the sinner fully complies with the conditions for the removal of his transgressions, they are all instantly swept from the record; in like manner, the believer, having complied with the conditions for the removal of inbred sin, his whole nature is instantly washed in Christ's most precious blood. His justification was gradual in preparation but instantaneous in its bestowment. His sanctification was gradual in preparation but instantaneous in its accomplishment. In either case, the seeker may

have been a long time seeking, but there was a moment when he found the object sought.

Mr. Wesley says, “Indeed, this is so evident a truth, that well nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this, that though we may ‘by the Spirit mortify the deeds of the body,’ resist and conquer both outward and inward sin—although we may weaken our enemies day by day—yet we cannot *drive them out*. By all the grace which is given at justification we cannot *extirpate* them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most surely we cannot till it please our Lord to speak to our hearts again—to *speak the second time*, ‘be clean,’ and *then only* the leprosy is cleansed. Then only the *evil root*, the carnal mind is destroyed; inbred sin subsists no more. But if there be no such *second change*, if there be no INSTANTANEOUS *deliverance after justification*, if there be none but a *gradual work of God*, (that there is a gradual work none denies,) then we must be content, as well as we can, to remain full of sin till death.”—Sermons, Vol. I, p. 122.

“Inquiring (in 1761) how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer; ‘we see now, we sought it by our *works*; we thought it was to come *gradually*; we never expected it to come in a moment by simple faith, in the very same manner as we received justification.’ What wonder is it then, that you have been fighting all these years ‘as one that beateth the air.’”—Works, Vol. 7, p. 377.

Rev. John A. Wood, whose book, Perfect Love, should be in every Christian home, says: “The church, gener-

ally, holds that God instantaneously removes all indwelling sin from dying infants, and from all justified believers who die suddenly, like the dying thief, and it is reasonable to believe that He instantaneously sanctifies those who trust in the blood of Christ to have it done. Purity being God's work, and being by faith, is evidence that it is instantaneous, the same as its kindred blessings—pardon, adoption, and regeneration. The beautiful analogy in the conditions and experience of regeneration and entire sanctification teaches an instantaneous work similar to regeneration. The sinner convicted of his guilt, believes in Christ for pardon, and is forgiven freely and fully. The Christian convicted of impurity, believes in Christ for holiness, and his heart is made pure, entirely and instantaneously. The promise, 'believe on the Lord Jesus Christ and thou shalt be saved,' covers the latter case, just as much as the former. Gradualism is not according to the analogy of the great work of God in spiritual regeneration. The instantaneous is."

Dr. Adam Clark says: 'We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. In no part of the scriptures are we directed to seek the remission of sins *seriatim*—one now and another then, and so on. Neither in any part are we directed to seek holiness by gradation. *Neither a gradation pardon, nor a gradation PURIFICATION* exists in the Bible.' 'For as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment, in the twinkling of an eye. And *as it is this moment our duty* to love God with all our heart, and we cannot do this till he cleanse our heart, consequently he is ready to do it this moment, because he wills that we should in this moment

love him. This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy.'—Clarke's Theology, p. 208.

Bishop Janes said in his sermon at Morristown: 'These two blessings, pardon and regeneration, justification and sanctification, are here represented (I. John 1: 8-10) in the same manner, and offered upon the same conditions *the conditions of justification and sanctification, according to the text, are the same.*'

Bishop Foster says: 'Sanctification is distinct, in opposition to the idea that it is mere regeneration; holding it to be something more and additional; instantaneous, in opposition to the idea of growth gradually to maturity or ripeness.' And though there is a progress toward it, yet that its attainment *is not a mere ripeness ensuing by gradual growth*, but is by the direct agency of the Holy Ghost, and *instantaneously wrought*, however long the soul may have been progressing toward it.'—Christian Purity, p. 46.

Dr. Nathan Bangs: 'Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an *instantaneous* change from *inbred sin to holiness* are to be repudiated as unsound, *anti-scriptural* and *anti-Wesleyan*.'—Article in Guide 1854.

Dr. F. G. Hibbard says: 'It is hence Mr. Wesley, and also Mr. Fletcher, distinguish sanctification in two stages; the lowest degree is to be emptied of all sin, the highest to be filled with God. To be emptied of all sin, to be cleansed from all unrighteousness, is a work to be done by the Spirit of God immediately acting on the soul, through the truth. It is *done at once*, according to the faith of the believer, through the meritorious blood and righteousness of the Redeemer. But to bring forth the

Christian graces to the highest measure of maturity or perfection compatible with this earthly state, or with the moral capabilities of the believer, *is a work of time*, to be carried forward and performed, till the day of Jesus Christ.'—N. C. Advocate.

Rev. Dr. Fuller in his address before the Evangelical Alliance: 'Nor did you find relief, peace, strength, victory over your corruptions, until you repaired to the fountain open for sin and uncleanness, until looking to Jesus, casting your soul upon him *for sanctification, just as you did at first for pardon.*'

Richard Watson: 'To this faith shall the promises of entire sanctification be given, which, in the nature of the case, supposes an *instantaneous* work immediately following upon entire and unwavering faith.'—Institutes, Vol. 2, p. 455.

Rev. J. S. Inskip: 'I apprehend in all cases where any special success has been given to the teaching of this doctrine, it has been where the instantaneous character of the work has been made very prominent.—Method of Promoting Perfect Love.

Rev. Dr. Lowry: 'Salvation in all its stages is by faith and by faith alone. And this makes sanctification not only instantaneous, but creates a necessity that we should receive it as a gracious gift, bestowed in opposition to a product worked out, or resulting from development and growth.'—Divine Life. June, 1878.

The pastoral address of the General Conference of 1832 presents the following upon the subject of holiness: 'When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life. And we have further

said that this privilege may be secured *instantaneously* by an act of faith, *as justification was.*'—Wood's Perfect Love.

We believe with the Catechism of the Methodist Episcopal Church, that "*sanctification is the act of God's free grace whereby we are made holy.*"

CHAPTER XXII.

HOW IS SANCTIFICATION OBTAINED?

WHILE for eighteen centuries the whole Christian world, including Universalists of the various types, has taught the necessity of entire sanctification or complete holiness, as the pre-requisite for entrance into a holy heaven, there has been very little *direct teaching as to the way by which this state is attained*. Multitudes of earnest Christians struggle with the tides of indwelling corruption, through a weary pilgrimage, without hearing one sermon which clearly defines the *way to deliverance*. Apparently, the wisdom of the ages has concentrated in furnishing reasons why this struggle must be continued and deliverance deferred.

Some declare that sin has its seat in our physical being; therefore death only can rescue us from its power. Others maintain that the process of salvation from inherited sin is begun in regeneration, and God carries on the work of purifying in the soul; but none are fully delivered from its power till somewhere near death. While comfortless, restless millions expect deliverance, only through the fires of purgatory.

But the greatest mistake of the centuries, is the effort to convince men that inbred sin is destroyed in regeneration, while they are painfully conscious that the foe still lives within.

Thousands of God's children, among whom are many Methodist preachers, pressed with the conscious need of inward purity, are told that it is attained by growth in grace, and immediately begin a series of good works, in order *to develop themselves into purity*; but, after all their struggles and efforts on this line, they are never thus developed.

Alas! how much of Romanism is left in Christian Protestantism.

Why not teach these hungering, thirsting souls, to come at once to Christ and be washed from all sin in his most precious blood. "Oh! precious fountain that saves from sin." Why tell them to *do anything, or go anywhere but come at once, and as they are, to the fountain and be made perfectly whole.*

Entire sanctification involves two items, viz.: entire consecration, and entire purification. It is our duty to consecrate, and God's work to purify our hearts. God cannot consecrate us; neither can we purify our hearts; but God will purify our hearts, if we consecrate our all for that purpose, and trust him to do the work. Every sanctified Christian has reached the experience in this way. He may not have had sufficient light to recognize the steps by which he came, but there was a blessed period when he gave his all to Christ as never before, and, "*simply trusting he was blest.*"

CHAPTER XXIII.

CONVICTION FOR SANCTIFICATION.

God from the beginning, decreed that the glory of our salvation should redound to Christ.

The Holy Ghost reveals to the sinner his lost and helpless condition, and when fully convinced that he cannot, by any possibility, save himself, he is led by the same Holy Spirit to Christ for pardon and regeneration.

God wills that Christ shall have all the glory of our sanctification as well. Hence, after a time of rejoicing in deliverance from transgression, God, the Holy Ghost, begins to reveal to us our sinful nature. This is the beginning of conviction for holiness.

Of recent years, in these ends of the earth, many new-born souls are being fully instructed in God's plan of salvation, and without waiting to try the weariness of the wilderness state, they come at once to Christ, and are made every whit whole. Thus, in obedience, they are consciously delivered from inbred sin, and escape the years of weariness and conviction that always result from disobedience to God. Many Christians resist conviction for holiness till they entirely lose their justification before they yield to God. The power of Satan over Christians in this crisis of experience is marvellous. Experienced Christians and even ministers under conviction for holiness, will go right over the ground they traversed

when, in impenitence, they resisted the Holy Ghost. Instead of seeking the society of those who would help them to Christ, they are found in the company of those who oppose the doctrine. Even in the house of God they will sit with the unconverted in the rear of the congregation, rather than draw nigh and join with those who are seeking this grace. Instead of consulting some reliable author who will clearly point out to them the way of deliverance, they resort to such as would falsely convince them that they either now possess, or do not need, or cannot have, that to which God is calling them. They search the Scriptures, hoping to find therein some proof that God does not demand present holiness. Their souls are moved to exceeding bitterness by the ministry and testimony of those who are in the experience of holiness, and ignoring the fact that the best men and women on earth make this profession, they pass the purest examples by unnoticed, and rehearse the faults and failings of the frailest in the hearing of all who will listen; receiving with greediness and retailing with promptness every tale of scandal about those who have made bad work of the profession. No wonder the Psalmist cries out, "Who can understand his errors? Cleanse thou me from secret faults."

Conviction for holiness does not necessarily involve condemnation. Whom God justifies he does not condemn. Conviction for transgression brings condemnation to the sinner; but conviction for holiness does not relate to transgression. The blessed Holy Spirit comes to the heart on which he has set the seal of pardon and reveals the unholy nature which must be removed. If the soul thus enlightened gives instant heed, and walks in the light given, he need never feel the sting of con-

demnation, from the moment of pardon till he puts on his crown of glory. At the same time he will loathe the impurities of his nature thus revealed to him. If however he refuses to obey, and repeatedly resists the call to holiness, he thus rejects the offer of deliverance, and *at once becomes responsible for the presence of his sinful nature*; and a renewal of conviction will bring a sense of guilt. Hence the agonizing struggles of many who seek this grace after having resisted conviction from time to time.

We repeat, that to all earnest Christians who have ordinary opportunities for light, there comes real conviction for holiness. This may be recognized by various marks. There is an abiding consciousness of need; a sense of incompleteness, with earnest longings of soul for grace that is not possessed, combined with great dissatisfaction with present attainments. If there is delay to go forward, there will be intermission in the hitherto steady peace of the soul. In reading the Scriptures the need of the soul is made more apparent, and if there is continued delay to go forward, there will come in every instance, a clear revelation of the presence of a sinful nature in the heart. If this is not heeded, God will permit sinful propensities to re-assert their supremacy; and he who had perfect control over anger, and malice, and pride, now finds these passions arising to control him.

Again, the testimony of those in the experience of holiness will produce a strange commingling of desire and aversion, similar to that experienced by the convicted sinner when listening to the testimony of those who know the joys of pardoned sin.

When listening to the direct demand of the Gospel

for present holiness, there will be the accompanying promptings of the Holy Spirit, moving the soul to present submission.

When the commands and promises of the Divine word, relating to sanctification, are read, the heart is moved to obey and appropriate them, just as the convicted sinner is moved to repent and be converted by the Scriptures relating to repentance and the new birth. Added to this, there will often be a deep, inwrought sense of the need of holiness with the conviction that if this call is rejected, God will retire and leave his rebel child to perish. Trifling with the Holy Ghost in this call has sent many to perdition. To the obedient soul there comes a deep, unquenchable thirst for inward purity, and a readiness to use every right means for its attainment.

Reader, *have you an experimental knowledge of the truth of this chapter?*

CHAPTER XXIV.

ENTIRE CONSECRATION.

WHEN the obedient child of God is convicted of the need of entire sanctification, he will at once inquire, if not hindered by carnal influence, what must I do to receive it? We trust the Lord will enable us to make the way plain to all such.

As previously stated, entire sanctification involves both *entire consecration and entire purification*. If the inquirer will keep this thought before his mind, it will save him from much confusion. Get intelligent views of both the human, and the divine part of this work; and do not permit any agency to turn you aside from the pursuit of the truth. Right here Satan interposes, if possible, one of his greatest hindrances, by turning your attention from your duty, which is consecration, and inducing you to make agonizing efforts to accomplish that which God only can do, *i. e.*, purify your heart. Precisely this is the condition into which he has led all those who spend their lives in fruitless efforts to grow, or improve themselves, into purity of heart. It is simply your duty to comply with the conditions; God will do *all the saving*. Satan will keep you employed about the divine part of this work if he can, and thus keep you from meeting the conditions; and after years have passed you will, like many of your brethren, be more con-

fused than ever. Therefore keep this truth before you; *entire sanctification means entire consecration and entire purification.* To be entirely sanctified you must first be *entirely consecrated.*

The enemy will doubtless suggest, and many of your brethren will join in the suggestion, that you were wholly consecrated when you were converted. Right here, get clear views as to what is embraced in the consecration of a child of God for a holy heart. To aid you in this, I suggest, that whatever you did by way of consecration at the time of your conversion, was all done before you were either pardoned or regenerated; while your soul under a load of conscious guilt, was yet in the darkness of spiritual death. What God now demands, must be done under the light of regeneration, with the Holy Spirit as your internal guide. What you did then, was the act of a condemned sinner; what you do now is the act of a justified Christian. You were then required to renounce the things that are wrong; God now demands that you lay at his feet the things that are right. The offering you then made was, a man with all his powers under the control of spiritual death. God now demands the presentation of a man whose faculties are made alive by regeneration, and under the control of grace. "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members, as instruments of righteousness unto God." "I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness." *Rom. 6: 13, 19.* The motive which actuated

you then was fear; the motive which actuates you now is love. That was the submission of fettered and enslaved powers under the sentence of eternal death; this is a love offering to Christ of the powers he has emancipated. You then gave up your sins, and surrendered your wicked soul for pardon and regeneration; you now present your pardoned and regenerated soul for complete holiness. You then sought justification; you now seek sanctification. *That was repentance; this is consecration.* The two-fold work of consecration and purification is embodied in this scripture: "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye *transformed by the renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect will of God."—*Rom. 12: 1, 2.* Here we see, that consecration must precede transformation, and transformation must be accomplished in order that God's will may, in all things, be to us *always, good and acceptable, and perfect.* The persons addressed are, unquestionably, the children of God, and this presentation of Christian duty by the inspired apostle clearly proves that hitherto they had not attained these three points of Christian experience, viz.: the *living sacrifice the transformation and the demonstration.*

Reader, have you reached them? We get the true idea of the sacrifice demanded by referring to the former dispensation. To illustrate: King David was required to offer a lamb in sacrifice. What had he to do in order to meet the requirement? First, he must separate the lamb from the flock, from his own and *all other service, and, laying it upon God's altar, it was thus set apart to*

the one service of God only. The moment it was surrendered it became the Lord's lamb, and David, no longer its possessor, had no right to say what should be done with it. If God orders its use as a whole burnt offering, or, if he wills that it be eaten by his priests or Levites, David has no right to interpose an objection. Or, if he orders that it be returned to the flock and put in David's care, David is still to recognize the lamb, with all its proceeds, as the Lord's, and himself as the *steward of God's property.*

You are now besought by divine authority to present *your body a living sacrifice.* That means the separation of your body from all other service, and setting it apart to the service of God only. The presentation of your body to God necessarily includes your whole spiritual nature, your intellect, your sensibilities and your will. When your whole body, soul and spirit, are thus given to Christ, you are no longer your own; therefore the *use* of these powers is involved in this covenant. That includes your whole time. Not one-seventh, or one-seventieth of it, but all of it. Whether you wake or sleep; whether you labor or rest; whether you eat or drink; whatsoever you do must be done in his name and to his glory. It includes the time spent in the various departments of business life, as well as in religious service. Not simply that you do business for yourself in an honest way; that is what many heathens, and even *atheists* do; but that you henceforth recognize yourself as in the employ of the Lord Jesus Christ, attending to the business he has committed to your hands for him. While God has established the rights of property between man and his fellows, for the sake of order and the highest good to the race, each consecrated soul must recognize *his*

rights as suggested in Lev. 25: 23: "The land shall not be sold forever, *for the land is mine*; and ye are strangers with me." Entire consecration is the complete transfer of ownership to God, of houses, farms, shops, merchandise, money; all must henceforth be forever recognized as the property of Jesus Christ.

The powers of our being, by which means are accumulated being wholly given to God, makes all our possessions his property also.

Consecration does not mean that any man should leave any legitimate business or profession. If God has called you to be a lawyer, you are to plead law for him. If by his will you are in the practice of medicine, glorify him in this profession. If you are a farmer, cultivate his land—of which you are the steward—to please him. If you are a mechanic, fill your calling as he directs. If you are a merchant, buy and sell in the name of the Lord Jesus Christ, and to the glory of God the Father. If you are a wife and mother, you are to render holy service in the proper care of your house, and in training the children God has given you for their mission in life. Do not fancy that because you keep your house in good order you are therefore keeping it in the name of the Lord Jesus. Among the most heaven-daring women on the earth are many who keep house as well as you do. The question is *for whom, and to whom is this service rendered?*

The presentation of your whole affectional nature to God, necessarily involves the *objects of your affection*. Husband, wife, child, friend, associate, even your own life, are by this transaction laid at his feet for life or death as *He* may choose.

All, and more than has been specified, is involved in a

present and perfect surrender of your will to God, for all time and all eternity. Many who think their wills entirely surrendered would rebel at once if God should demand one-tenth of their income to feed the poor and carry on his work. I know a man of God whose health was completely broken by confinement in Andersonville prison. He labors daily to the utmost of his ability to meet the wants of his family. At one time he was owing two dollars which he could not pay till, at the end of the week, he should receive his wages; but his creditor cursed him and threatened to sue him if the money was not paid immediately. In my hearing this poor man appealed to a wealthy farmer who could command thousands of dollars, hoping to get relief; but all in vain. The brother was sued, and the cause of God dishonored. These men belong to the same church, and our wealthy brother professes to be entirely consecrated. Away with such false ideas of consecration. And let all the people say, amen!

Consecration means a sacred care for God's poor, and relief for the widow and orphan. It means that you sustain his cause with your money, your reputation, and your life. It means that your whole being and your entire possessions are at his disposal; and that in reference to your money as well as your prayers, your heart shall cry out, "Lord, what wilt Thou have me to do."

The earnest seeker must not fail to distinguish between a willingness or desire to consecrate, and the *act itself*. Satan does not care how willing or anxious you are to consecrate, if he can keep you from consecrating. You may be willing and desire to read this book, but never read it. You may be willing and desire to give a beggar money to buy him food, but let him perish without it.

So the willingness and determination to consecrate, and the act by which consecration is accomplished, are distinct questions. Consecration is not only the recognition of the rights of God, *but the actual turning over into his hands that which belongs to him.*

Very many persons rest in what they term a willingness to consecrate, and thus never are consecrated. A man desires to sell his farm, and determines it must be done. Ask him, "Have you sold your farm?" and he replies with some confusion, "I want to sell it." That proves that the farm is not sold. Thus it is with many of God's children; they are fully convinced they must consecrate; they desire and are willing to consecrate; but some way they fail to reach the end. Suppose the man referred to at last makes out a deed to his neighbor who has wanted the farm for some years. Now ask him, "Have you sold the farm?" and he promptly responds, "Yes!" He does not need any witness to prove to him that the land is sold; he is clearly conscious of the fact. In like manner, the act of consecration, when completed, will inevitably bring the testimony of your own consciousness that "'tis done, the great transaction is done." This always *ends* all efforts to consecrate.

Reader, are you now wholly consecrated? If not, resolve that this matter must be settled *at once*. Begin; lay open your heart to the all-searching eye. Tell God you will settle this question *now*. Ask him to show you the hiding places of rebellion in your soul. Fear not! God cannot lead you astray. As he shows you the way, walk in it without hesitation. Keep your heart centered on Christ; not on the Holy Spirit, but on *Christ*. Many have been misled while looking at the Holy Spirit, because, right here, other spirits have interposed and led

the soul astray. The devil never comes as "an angel of light," while the heart is stayed on Christ. You cannot reach the end you are seeking without the immediate guidance of the Holy Spirit, but the Holy Spirit always comes as the fruit of faith in Christ. Ask God, in Jesus' name, to give you the Holy Spirit to lead you in this transaction, and give up the first thing he shows you. Be sure that it is really turned over to God for eternity, no matter what it may cost. Keep your heart open and follow as he leads, till the Holy Spirit has taken a complete inventory of all you have and are, or hope to have or be, which he now demands at your hands. Then covenant with Christ that when anything which you do not now see shall be revealed in the future, that also shall be subject to his will. At this point you will recognize that you have reached the end; you have nothing more to give, and your soul will be clearly conscious of the fact that you are indeed all the Lord's. Thus having surrendered all, you are irrevocably his. Not his on condition that he will bless you, but his, blessing or no blessing, light or darkness, life or death. You are now in his hands to be made completely holy.

You are now ready to receive by a simple act of faith the divine work of entire purification, which will be followed by the witness of the Holy Spirit, that you are entirely sanctified.

CHAPTER XXV.

THE ACT OF RECEIVING SANCTIFICATION.

As before stated, the divine part of sanctification consists in purifying the heart. Hence the words sanctification, holiness and purity are used interchangeably. The wildest errors have grown out of confounding *purity with maturity*. More confusion has grown out of this mistake, perhaps, than any other. Entire sanctification does not necessarily include maturity; neither does maturity necessarily include entire purification. There are many Christians matured by long experience, who are perfectly conscious of indwelling impurities; while others, in the childhood of Christian experience, are just as clearly conscious of complete cleansing in Jesus' precious blood. Bishop Morris was certainly a mature Christian, and yet he sought and obtained a complete purity in the very last years of his life. Grace Paddy, who was sanctified, as Mr. Wesley says, a few hours after her conversion, was certainly not a matured Christian. When will intelligent Christians distinguish between the *enlargement or growth of the soul, and its purification*? Is it difficult to understand the difference between the *growth of a hill of corn, and the destruction of the weeds that hinder its growth*? How long, O Lord, how long will thy children *grieve thee* by attempting to substitute their own works for thy all-cleansing blood?

Let it be repeated till the tidings shall reach the uttermost parts of the earth, that whatever partakes of the nature of *sin* can be removed only by eternal power in the application of atoning blood. Purity is not attained by works, nor by agonies, nor by growth; but it is *received*. "Sanctification is that act of divine grace whereby we are made holy."—*Methodist Catechism*. Not a series of human acts; not a series of divine acts; but *one act* which makes us holy. To this Mr. Wesley refers in holy song, "*Speak the second time—be clean.*"

Jesus now waits at the door of your consecrated being, to say: "I will; be thou clean." If sanctification is to be received as God's free gift, what is the act on our part by which we are made its subjects?

Let the answer come from God, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"—Acts 15: 8-10. To this day God's ministers will insist on putting this yoke on his children. Hence, they are kept "going about" to develop themselves into holiness. Here we see that the purification of the heart is accomplished *by faith*. "But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee:

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that

they may receive forgiveness of sins, *and inheritance among them which are sanctified by faith that is in me.*"

—Acts 26: 16-18.

These are the words of Christ. How do the Gentiles receive the forgiveness of sins?" "By faith that is in me." Does he promise anything additional through the ministry of Paul? Yes; "an inheritance among them that are sanctified." How was this received? Jesus says, "*By faith that is in me.*"

"And every man that hath this hope in him purifieth himself, even as he is pure."—I. John 3: 3. The persons referred to as having "*this hope*," are the "sons of God," spoken of in the first and second verses of the same chapter. There is, therefore, a work of purification to be accomplished in those who are "now the sons of God," for each one is commanded to purify himself even as he is pure." How does a man purify himself? "By faith that is in me."

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II. Thes. 2: 13, 14. Is not the doctrine of sanctification a new doctrine? No; it was ordained of God "from the beginning." Can any be saved from all sin till wholly sanctified? No; "God hath from the beginning chosen you to salvation *through sanctification.*"

And the fact so clearly stated that "God hath from the beginning chosen "that this cleansing should be accomplished by the Holy Ghost, proves that it is not attained by growth, or any amount of good works. By this act

of grace we are delivered from *all unsanctified affections*. Hence the testimony of all who are sanctified, to the blessed consciousness of salvation from all sin, which they did not possess before they received this grace. How blessed that conscious knowledge!

Are all Christians called to this grace? The apostle in addressing a whole body of Christians says, "whereunto he called *you* by our gospel." Is the glory of Christ as promised in this life fully revealed to us before we are sanctified? No. God hath from the beginning chosen that such measure of the glory of Christ is obtained "*through sanctification*."

How is this wonderful grace received? By "BELIEF OF THE TRUTH." "Who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption."—*I. Cor.* 1: 30. The Lord Jesus Christ is spoken of in this text, and the righteousness mentioned is that "act of God's grace whereby we are justified."

How is Christ made our righteousness? By faith.—*Rom.* 3: 21-30; 5: 1; *Gal.* 2: 16. There was a period in the experience of every one who is now a child of God when, burdened with a load of guilt too heavy to bear, he found every other refuge fail him; and, in the utter abandonment of every other hope, he simply believed in Jesus Christ as his justifying Saviour, and he was justified.

How is Christ made our sanctification? There will be a period in your experience when you will cease to trust in your good works; when you will be fully convinced that the combined efforts of the centuries will not wash out a single stain from your soul; when you will recognize the fact that all the forces of the universe, outside of Christ, are incapable of extracting one carnal root

from your depraved being. Then, having surrendered your all, you will believe in Christ as your sanctifying Saviour, and you will be wholly sanctified.

The faith which justifies the soul, is the act by which we receive Christ as our justifier. The faith which sanctifies the soul is the act by which we receive Christ as our sanctifier. Hence the only difference in the two acts, is in the object sought. In the first we believed for the removal of the guilt and pollution of *our transgressions*; in the second we believed for the removal of *inbred sin*. The first is the faith that justifies; the second is the faith that sanctifies. And Christ has the glory of the whole work.

The greatest hindrance to this faith is the lack of entire consecration. If you find it difficult to believe for a clean heart, examine your consecration. If after reading, with prayer, the chapter on this subject, you have the testimony of your own consciousness that your "all to Christ is given," leave the whole transaction as settled forever. But if there is any doubt in your soul, settle that question first. It may be there is a controversy with God about the matter of *experiences*.

I heard a brother say that for two whole years after he was entirely consecrated he found it quite impossible to believe for sanctification. Before he sat down, he told of a terrible struggle going on in his soul during those two years over the question of happiness. He would not believe without a great baptism of joy. Was that entire consecration? Think of it. A poor soul keeping up a controversy with his maker for two years; and *dictating to God the terms of salvation, and fancying all the time that he was wholly consecrated*. Consecration involves the submission of every question to the will of

God, including your present and future experiences. If you are thus given up to him, you are now ready to receive this grace in *God's way*, with or without emotion as *he* may appoint. Your faith reaches Christ as your deliverer from indwelling sin by believing his word. Many seek his salvation by believing in their feelings, but the salvation does not come. If they are in a happy state of mind they believe; if there are no joyous sensations within, they do not believe. That is exercising faith in your feelings. Such faith is a *present* practical rejection of Christ, and is greatly displeasing to God. Others predicate their faith on what they are pleased to call "*the evidence*," meaning by this the witness of the Holy Spirit. If God demanded faith in the witness of the Holy Spirit as the condition of your salvation, such faith would save you; but as he has not, you are still unsaved. Just as long as you wait for the witness before you believe, your soul will remain unwashed. How can the Holy Spirit witness that you are cleansed when he knows you are still unclean? How can you be cleansed till after you believe in Christ to cleanse you? Do you expect God will change his plan to save you? God's plan is that you *first believe in Christ to cleanse and save you to the uttermost*. Then he saves you. After you are saved he sends the Holy Spirit to witness that the work is done. Then, when such witness is given, you will *feel and know* that you are saved. Your plan is that God must give you the witness that you are saved in unbelief, so that you may feel and know that it is done, and then you will believe in *your knowledge and feelings*. But how will Jesus get the glory of your salvation on these terms?

If you will at last let God have his way, he will save you. If you are now convinced that faith in your consecration, or in your feelings, or in anything but Christ

will leave you to perish; if you will utterly abandon all trust in your prayers, or agonies, or tears, and see and concede that there is *but one arm that can save, but one door of hope, but one name given, but one sacrifice offered, and but one fountain of cleansing*: then turn to Heb. 13: 12: "Wherefore Jesus also, that *he might sanctify the people with his own blood*, suffered without the gate." *Do you with the heart believe that Jesus shed his precious blood to sanctify the people?* Are you included in this number? Did Jesus, the Christ of God, really pour out his blood on the cross to *cleanse your soul from all sin?* Having so freely made the provision, will he hesitate when you come to him for its application to your soul? Coming, as you do now, in the way of his own appointment, is it possible for him to fail to cleanse you? Will you trust him *now?* Do you now believe that the blood which was shed on Calvary really cleanses from *all sin?*

Whom does it cleanse? Do you answer, "It cleanses every soul that is fully consecrated for that purpose, and with his heart believes the promise?" Are you thus consecrated, and do you *now believe the promise?* Does the blood of Christ now cleanse your soul from all sin? Will you grieve Christ by further delay? Do you now believe?

Read I. John 1:7: "But if we walk in the light as he is in the light, we have fellowship one with another; *and the blood of Jesus Christ, his son, CLEANSETH US FROM ALL SIN.*" Are you walking in all the light God has given you? Are you willing to suspend the whole question on this promise? If you do so, and the promise fails, you will go down. Are you afraid the promise of God will give way? If not, then stand upon it, and repeat in defiance of earth and hell, the *blood of Jesus*

Christ, his son, CLEANSETH ME FROM ALL SIN. No longer trusting in your feeling; no, but *in the immutable word of God.* No longer believing in the internal witness; no, but believing in Christ's all-cleansing blood. No longer leaning on your experiences; no, *but leaning on the arm that is mighty to save.* Do you hereby take Christ as your wisdom, as your righteousness, and as YOUR SANCTIFICATION? "YES, I DO."

Then let us sing.

'Tis done, the great transaction's done;
I am my Lord's, and he is mine."

As with your heart you have believed, with your mouth you are to confess, not what you feel, but what you *believe.* Reckon yourself from this moment as dead indeed unto sin, but alive unto God *through Jesus Christ.* You have left the whole work of cleansing and saving to him, and whatever may come, never take it out of his hands. Do not yield to restlessness about special experiences. Leave that whole question with him; and, resting in his hands as a piece of *well-mixed clay,* trust him to mould you *according to his pleasure.* Whether you have joy or sorrow, trial or triumph, *you* are all the Lord's, and trusting with all your heart that Jesus' blood cleanseth you from all sin.

CHAPTER XXVI.

THE EXPERIENCE.

As in justification, so in sanctification, there is a variety of manifestations, but the same Spirit. Many who now have the clearest witness that they have passed from death unto life, cannot tell the precise moment when they were born of God. It may be so in sanctification. Yet there was a moment when your sins were forgiven, and the work of regeneration took place in your heart. The same is true of sanctification. Some are filled with joy unspeakable at the moment of pardon; to others the joy came afterward. Sanctification is attended by the same variety of experience. Some are brought into trial and temptation immediately after conversion; others are allowed weeks and even months of uninterrupted peace. So it is in sanctification. Some are instantly blest with the internal witness, when justified; others for the trial of their faith, or for other reasons, are left for a time without the clear witness. It is so in sanctification.

That there is a definite and distinct experience of sanctification, subsequent to regeneration, attested by the witness of the Holy Spirit, is proved by everyone who complies with the conditions. Mr. Wesley calls this the "second blessing" in contradistinction from the new birth, as the first blessing. Sometimes when the call to holiness is presented, and the people of God are pressed

to seek this second blessing, ministers of the gospel will respond in the spirit of ridicule, "O yes, you can have the first blessing, and the second blessing, and the third blessing, and on up to the fortieth blessing," thus sneering at the expressed will of God, and causing many weak Christians to stumble. Do such ministers intend to throw contempt on the distinct experience of the new birth, by classing it with the unnumbered blessings which are bestowed on the just and the unjust? Or is there a transaction between God and man by which a sinner is brought out of death into life?

We prefer not speaking of either the new birth or sanctification as simply a *blessing*. The new birth is truly a blessing beyond computation; but it is a thousand times more than that. Strictly speaking, there is but one new birth, but there are unnumbered blessings. The new birth brings us into a *state* of sonship and acceptance with God. In this state are uncounted blessings, but only one new birth. A child, by virtue of his birth, is the heir to his father's possessions; and this may include gifts innumerable, but he has only *one birth*. He may by his own wickedness deprive himself of his inheritance, and by repentance and faith these forfeited possessions may be restored to him; but he has only *one birth*. So a child of God may forfeit his right to the divine inheritance and finally perish; but if he returns to God, he will restore him; but *strictly speaking* he is born of God but once.

The divine work of sanctification brings its subject into a *state* a thousand times more important than a blessing. The soul may or may not be filled with joyful emotions when it is wholly sanctified. It may, at subsequent periods, pass ordeals of unspeakable sorrow;

but that does not affect its *state*. The idea that sanctification means simply a fit of rapture, or a baptism of joy, should be at once and forever excluded from the common sense of mankind. No, beloved; "*the act of God's free grace whereby we are made holy,*" is worth more than the joy of a lifetime without it.

Having exercised faith in Jesus' cleansing blood to wash out all the stains of inbred sin, the blessed Holy Ghost has made the application, and eternal power has swept from the whole domain of your nature everything that is out of harmony with God. There is not a root or seed of sin remaining. Entire sanctification, therefore, brings you into a *state of moral purity*. Hitherto the evils of your heart were held in check by a power implanted that was greater than they; now these evils are destroyed, and the whole man becomes the temple of God.

The removal of the carnal nature from within, leaves the soul in a condition of rest. Hence, as peace is the staple experience which results from justification, *rest* is the common heritage of all who are wholly sanctified. In justification, peace is the fruit of reconciliation. In sanctification, rest ensues because God has destroyed the elements of disturbance and unrest within.

Strictly speaking, there is no unrest in the universe which is not produced by sin. When all sin in a human soul is destroyed there is nothing left within to produce unrest. In every case where the soul is delivered from all sin, whether the work of cleansing be immediately accompanied by the witness of the Holy Spirit or not, there will always be a hitherto unknown consciousness of rest. The man now brought into harmony with God's will, will have *rest*. There may or may not be

great joy, but there will be rest. Without may be the wildest commotion, but within there will be rest. Sanctification, as an experience, is always characterized by pure love. Love with all the capacity of the soul is always the result of entire cleansing. There was love before, but it was mixed and hindered, and circumscribed by remaining carnal elements. These being removed, love is now pure and universal. Not only love in the whole soul, but the whole soul loves. So of all the graces of the Holy Spirit. They were implanted in the new birth; but they existed with alloy. There was love, meekness, patience, long-suffering, gentleness, humility, faith. But these were constantly hindered and circumscribed by the conscious inbeing of enmity, resentment, impatience, unholy anger, pride and unbelief. These carnal passions being removed, the soul has love without enmity; patience without impatience or unholy anger; meekness and gentleness without mixture of pride; and faith without alloy of unbelief. The warfare within is forever ended, unless the soul thus purified should again become corrupt. The soul is so perfectly conscious of deliverance from these roots and the seed of sin, that a sense of completeness in the saving process, which did not characterize the experience of justification, now pervades the entire being.

There may be some questioning at first, but the knowledge of deliverance always marks a genuine work. And God, who has hitherto seemed a transient guest, now comes to abide in the soul. God could consistently approve the soul he freely justified, because such soul was delivered from all the wrongs for which it was responsible; but the undercurrent of the corrupt nature within was a continual bar to fellowship with his holiness.

Now the barrier is removed, and God comes into his holy temple to abide evermore.

Suppose you visit a friend who has recently moved into a tenement building, with the purpose of remaining many days. On arriving, you find the whole habitation a place of disorder and defilement. For this condition of things the former tenant is wholly responsible. Though you highly approve your friend, you cannot remain amid the impurities of his dwelling. But a fountain of pure water is at hand, and there is fire, and also "fuller's soap." After a time you return to find every apartment clean and pure and beautiful. Now the barriers to continued fellowship are removed, and it is delightful to remain. But if on your return, after sufficient time and means were provided to purify the premises, you find them still impure, *do you continue to either approve your friend or enjoy his premises?* You answer, no; because having failed to regulate and purify the premises after time and means were afforded, he becomes responsible, not for bringing the impurities there, but for allowing them to remain. The Heavenly Father says to each of his justified children, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II. Cor. 7:1. It must be an astonishment to angels that any of God's children should refuse to accept this deliverance when it is so graciously offered to them. It cannot but be a grief to Christ, that after all his sufferings to purchase such an experience, so many should lightly esteem and neglect it.

"Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." Ezek. 37:9.

CHAPTER XXVII.

THE WITNESS OF SANCTIFICATION.

THE doctrine of justification by faith, which for many years was practically forgotten, was restored to the Christian world by Martin Luther. In like manner, the doctrine of the witness of the Spirit was ignored for generations, till restored to the church by the ministry of Mr. Wesley. The multitudes who were earnestly desiring to "flee the wrath to come," had been taught to rest in the faithful observance of forms and ceremonies; that the light of the judgment only could reveal whether or not they were the sons of God. If any one soul in the midst of this spiritual darkness declared his personal consciousness of acceptance with God, he was regarded as a deluded man and a blasphemer.

Even in these days some Christian teachers utterly ignore this doctrine—the witness of the Spirit—and teach that the only *knowledge* of personal salvation possible, is the knowledge of the fact that we have complied with certain "divinely prescribed ordinances." Instance: the Scriptures declare, "he that believeth and is baptized shall be saved." I have believed and have been baptized; therefore I am saved. A faith in Christ which demands the observance of ordinances, as necessary to the new birth, is not the "one faith" of the New Testament. "Whosoever believeth that Jesus is the Christ,

is born of God." I. John 5:1. "He that believeth on the Son *hath* everlasting life." John 3:36. "He that believeth on him, is not condemned." John 3:18. These Scriptures show that faith is the act which immediately brings salvation.

But that faith which relies upon the observance of some ordinance as necessary to bring salvation, is only the assent of the mind, and not the belief "of the heart," which brings us into vital relations with Christ. Failing to trust in Christ for salvation, and trusting in Baptism, the soul comes infinitely short of the object sought, and there is failure at the base, and consequently failure in future experience. In like manner some genuinely converted persons, when seeking sanctification, are led to trust in *their consecration*; but like the others they never receive the witness of the Holy Spirit that they are sanctified. Faith in God through his promise for pardon, always brings pardon. Faith in Christ through his promise for sanctification, always brings sanctification without any delay. To each of these acts of God's free grace, the Holy Spirit always gives his witness. The witness is not given in either case to lead us to believe, but always comes after we have believed. The witness of the Spirit is not the ground of our faith unto salvation, but it attests the fact that we have believed on Christ and in believing we are now saved, that we may *know* the work is done. The witness relates to the act accomplished, and cannot be given till after it is done. I purposely repeat this truth, to compel the reader to avoid a most subtle snare of Satan, and be saved.

The Holy Spirit witnesses to every fact of experience throughout the whole process of salvation. He reveals to the impenitent sinner his lost and sinful condition.

When the sinner's repentance is what God demands, the Spirit witnesses to the fact. When the sinner believes on Christ for pardon, the Holy Spirit's witness makes him conscious of believing. When the sinner's relation to God's law is changed from condemnation to approval, the Holy Spirit witnesses to pardoned sin, and adoption into the family of God. In every instance the witness relates to facts already existing.

In like manner, the Holy Spirit reveals to the justified child of God, the existence of an indwelling sinful nature, and accompanies the soul through every step of the way to entire sanctification. He makes clear to him the fact that he is not wholly consecrated, shows him the items now to be surrendered and often testifies distinctly as each one of these is given up to God. When the consecration is complete and finished, his witness is so clear that it cannot be doubted. As the consecrated soul lays hold on Christ by faith for cleansing, the Holy Spirit makes plain the fact that he now believes, and after the cleansing work is accomplished, he witnesses that the work is done. The question arises, "Does the Holy Spirit always witness to entire sanctification at the moment of cleansing?" The testimony of Christian experience answers this question in the negative. Whenever God sees that it is best for his child, the clear witness is given without delay; but if, in his wisdom, he sees best to delay the witness for a time, it is withheld. But sooner or later the Holy Spirit always comes, and witnesses directly to the saving work within. In the best time the Holy Spirit comes into his temple sensibly and gloriously and sets his seal to the work accomplished. We then know that we are wholly sanctified. God requires us first to believe, that we may afterward know; and the

thing thus known, transcends the thought of the natural man. "But as it is written, eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But *God hath revealed them unto us by his Spirit*; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we *might know the things that are freely given to us of God.*" I. Cor. 2:9-12.

For by one offering he hath perfected forever them that are sanctified, *whereof the Holy Ghost is also a witness unto us.* Heb. 10:14, 15; John 14:26; Acts 5:32; 15:8-9; Rom. 8:14-17; I. John 3:24; 4:13; 5:10.

No man knows, or can know, that he is wholly sanctified, till he has the witness of the Holy Spirit attesting it. Multitudes take it for granted they are sanctified, because they think they are wholly consecrated and believing. The Holy Spirit's witness is needed to enable us to *know* that we are thus consecrated and that our faith is accepted and genuine and the cleansing a completed fact.

We need to *stand* by faith till the witness is given, and when thus given we *know*, as well as believe. There is ground to fear that many who have made the profession, have never had the experience because they have been urged to rest without this witness. Every sanctified man should have the witness of the Holy Spirit to his sanctification every day.

CHAPTER XXVIII.

TESTIMONY.

FOR ages it was doubted by good men whether sufficient evidence accompanied the fact of sonship, to enable anyone to give intelligent testimony concerning it. But the great Wesleyan revival, both in Europe and America, settled that question forever. Now, the mass of evangelical Christians believe and teach that a knowledge of the forgiveness of sin is given to every believing penitent, as the Scriptures plainly show. And it is pretty generally conceded that he may with his lips testify to his consciousness of acceptance with God. Still, multitudes of the less spiritual people and ministers prefer the testimony of the *life, only*.

To-day the Christian world regards the testimony of those who are sanctified very much as, in the days of John Wesley, it regarded the testimony of those who were justified. There is the same doubt as to the conscious possession of this grace that then existed in reference to the pardon of sin. But as the former doubt has given place to faith, in the clearer light of gospel grace, so this latter doubt will disappear, as God rises up to fill the world with holiness.

The demand that we must testify with the *life, and withhold the testimony of our lips*, contains a satanic subtlety which needs to be exposed. We affirm that the

testimony of the *life for Christ*, without the testimony of the lips, is a practical impossibility. Satan knows this very well; hence some of his most efficient servants are men and women of most exemplary lives.

To illustrate: John Jones goes into a community where he is not known to be a Christian, and lives a holy life before all men. He scrupulously avoids revealing the fact that he is a Christian in any form of words, and refuses to tell that this holy living is the result of Christ's saving power. When intelligent sinners in that community are urged to become identified with Christ, what is their first excuse? "There is John Jones; he is as good as any of your Christians." Now, who is John Jones mustering with? Whose cause is he advancing? He has a correct life; where did he get it? Is he here to prove to all the people by his correct deportment, that all this ado about Christ as a Saviour is moonshine? Is he here to demonstrate that men don't need to be saved, but that each man is to assert the dignity of his manhood, and show that God is mistaken when he declares, there is "*but one name given under heaven whereby we must be saved?*"

Does John Jones withhold the testimony of his lips because he is ashamed of Christ, or from a desire that the *people shall think that all this goodness comes from HIMSELF?* It is too humiliating for many to concede that they were in a state of moral bankruptcy before Christ saved them, and that all the good in them has come from God; but such confession is a necessity to reveal the real relations between God and man.

We learn from the Scriptures that God demands the testimony of both the life and the lips. The testimony of the life, while we intentionally withhold the testimony

of the lips, is a practical denial of the Lord that bought us. The testimony of the lips, without the corresponding testimony of the life, is altogether abortive. "What therefore God hath joined together, let no man put asunder."

The duty and privilege of Christians to testify with their lips of the things which God hath wrought, may be seen from the following scriptures: Ps. 9: 11; 26: 6, 7; 34: 4; 54: 7; 40: 1-3; 73: 28; 96: 3, 4; 105: 2; 107: 31, 32; Isa. 12: 1-6; 66: 19; Jer. 51: 10; Mal. 3: 16; Matt. 10: 32, 33; Luke 9: 26; John 3: 11; 15: 27; Acts 1: 8; 2: 14-18; 5: 32; 20: 24; 22: 1-16; 26: 1-23; Rom. 1: 16; 8: 1-4; 10: 9, 10; I. Cor. 2: 12-13; Gal. 2: 20; Phil. 3: 15; I. Thes. 2: 10; II. Tim. 2: 12; Philemon, 6; Heb. 10: 23; 12: 1; I. Pet. 3: 15; 5: 1; Rev. 12: 11.

The testimony of our lips is therefore a necessity.

1. To meet the direct requirement of the Scriptures. It is worthy of notice in cases of physical healing, where Christ gave any direction he ordered nothing said about it; but in every case of spiritual healing, (where orders were given,) he directed that it be heralded abroad.

2. The Scriptures do not, in any sense, forbid a saved soul from telling how great things the Lord hath done for him.

There is not one sentence in either testament to discourage any child of God from declaring with his lips what Jehovah hath wrought within him.

3. It is the most natural method of revealing God's work in the heart. Hence, as the heart believes the mouth confesses.

Why should God's children be expected to proclaim with their lips tidings on every other subject, and be silent over the "joy of eternity" in their hearts?

4. It is a necessity to avoid self-righteousness. A really saved man will present a correct life up to the measure of light received, just as surely as pure waters flow from a pure fountain. If a pure life is visible, *from whence does it come?* Is it the outflow of the man's own native goodness of heart, or is it the result of Christ's work within him?

Hardly any temptation is so subtle and purely satanic, as the persistent effort to induce every child of God to "live out his religion, but *be sure to say nothing about it.*" What a plausible opportunity to display our own excellencies, and deprive Christ of the glory of our salvation. The first satanic arrow aimed at the vitals of the new-born soul, is, "say nothing about it, but wait and show it by your life."

Millions of the children of God have fought their first battle with Satan over the question of witnessing for Christ.

The same temptation assails those who are sanctified. If, in receiving this grace, the witness of the Holy Spirit is very clear, Satan does not tell us we are deceived, but suggests, "this is a wonderful blessing; but lest you bring reproach on the cause of God, it is better not to say anything about it till you have tested it, and discovered whether you can live it." Lying old apostate! He knows very well that if you fail to testify, you will soon have nothing to testify about.

5. Testimony with the lips is a necessity to true Christian heroism. Any coward can display his own goodness; but real courage is a necessity to witness *for Christ*. The failure to testify verbally for Christ on suitable occasions, is generally the result of cowardice.

6. Testimony for God is one of God's greatest

methods to lead others to salvation. What injustice to your brethren, who are yet struggling with the corruptions of their own hearts, in darkness and doubt and fear, for you to stand in their midst *with sealed lips, and allow them to find out the way to holiness by your holy living.*

A poor man goes out to a range of hills and finds all the gold he needs. He returns to his poverty-stricken neighbors, and allows them to guess out the unknown path to the gold region, by the improvements he makes on his farm. To be an honest man, he must tell them the way. No one instrumentality serves to quicken holy desires, dispel fear and doubt, and encourage faith in seeking souls equal to the *direct testimony of reliable persons, as to what God hath wrought in them.*

This is the Lord's money, which, if ye hide in a napkin, God will strike your name from the book of life.

CHAPTER XXIX.

HOW SHOULD TESTIMONY BE GIVEN?

CHRISTIAN testimony is an agency potent for good when rightly used; but it is also a power for evil when unwisely given. Hence the importance attached to its being given rightly.

1. The people of God are called upon to testify to the fulfillment in them of the divine promises. Their testimony relates to their *faith* in these promises, and their knowledge of what God hath wrought. Each soul, in coming to God, must first believe, and afterward know. *Intelligent* persons are sometimes required to believe and testify to their faith, before they receive the knowledge of salvation. The testimony to our *faith* is just as rational and honoring to God, as the testimony to our knowledge; and the Lord would not have us testify to our knowledge of salvation till such knowledge is given. For the trial of faith, God may, for a time, hold us to testify to what we believe; but the knowledge of salvation, both in pardon and in holiness, inevitably follows persistent faith in Christ.

2. *Christian testimony must bring out the fact to which it refers in unequivocal terms.*

A witness in court who insists that his statement shall be made up of generalities, is either incompetent, cowardly or dishonest. God sees, in many instances, an *in-*

tentional avoidance of the facts, when Christians testify of Jesus and his power to save. Such testimony always brings leanness to the soul of the witness, and detracts from the glory of Christ.

A penitent is in an agonizing struggle before heaven and earth for the forgiveness of his sins, and in infinite mercy, God hears his cry; so that he rises from his knees with the consciousness that God has swept all his transgressions away.

An opportunity for testimony is given, and Satan suggests, "Be careful; it is a great thing to have all your sins forgiven; better wait awhile and be sure before you say too much." Under that temptation, he rises with confusion and says: "If I am not mistaken, I feel a great deal better than when I came here to-night." His face, which was radiant with light from God, is now shadowed by doubt; and his heart which was filled with joy, is now oppressed with fears. Fifty inquiring sinners hear his testimony, and are much confused by the fact that after all his seeking, he don't know whether his sins are pardoned or not.

Another witness rises from the same altar. His experience is not so clear, but he knows he has yielded his wicked heart to God, and his faith grasps Christ as his sin-pardoning Saviour. He says, in unequivocal terms, "I believe the Lord, in infinite mercy, has forgiven all my sins." These words have hardly passed his lips till his soul is filled with glory; the whole house feels the presence of God and every sinner present is impressed with the truth of his testimony.

All ministers who have any experience in the work of soul-saving, know that God thus sets the seal of his approval on the explicit testimony of new converts, and

clearly manifests his disapproval of all equivocal, cowardly witnesses.

The same truth applies to the witnesses of God's sanctifying grace. After a time of struggle, be it longer or shorter, the child of God reaches the cleansing fountain. He may have been tempted all along the way not to make known the fact that he is seeking *sanctification*; but, under the guidance of the Holy Spirit, he finally tells his brethren the truth in the case. In reaching an entire consecration the Holy Spirit asks, "Will you testify to this grace if I give it to you?" "Will you tell the people that God has wholly sanctified you?" "Will you in the presence of those who make derision of the doctrine, witness that Jesus' blood cleanses you from all sin?" To just such questions as these, propounded by the Holy Spirit, have thousands of Christians been compelled to give an affirmative answer before God would bestow this grace upon them. Indeed, this personal pledge to be true witnesses of sanctification, enters into the consecration of the great majority of those who seek this experience. Thus God teaches, before the experience is given, the necessity of witnessing in terms that will not be misunderstood. The first duty ordinarily made known to the soul after the reception of this grace, is testimony; but Satan is at hand to negative this order of the Holy Ghost. Possibly, no soul of the race would ever be assaulted by the powers of either earth or hell because of holiness of heart and life, if he would *only consent to say nothing about it*.

Two Christians, of equal integrity and intelligence, come to the blest fountain of Christ's blood, and are cleansed from all sin. The hour for testimony comes. One, on looking about, finds many present who are

greatly prejudiced against the holiness work, and Satan whispers, "'Tis a great thing to be sanctified; besides, here are many who won't believe you. Don't say that Jesus' blood cleanses you from all sin; and there is a great prejudice against that word sanctification. Don't cast your pearls before swine. Tell it in a way that will not offend your brethren." After thus taking counsel with the devil, he rises and states, with confusion, "I have been greatly blest to-night. I hope you will pray for me, that I may be faithful to the end." That season of reasoning with Satan, and his own equivocal testimony, will, almost certainly, bring darkness to his soul. Not one of all who listen to his testimony, will be led by it to seek sanctification, because he leaves the impression on the mind of the unsaved that there is *no such grace*. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels." Mark 8: 38.

The other Christian does not listen to the opposing voice of either men or devils; but remembering his vows to God, he rises calmly and says, "I have long felt the need of a holy heart, and have been seeking it with great earnestness. The Lord has shown me how to consecrate my whole being to him for that purpose, and enabled me to receive Christ as my Saviour from all sin; and he has graciously sanctified my soul." Such testimony is always followed by the blessing of God; a blessing on the witness, comfort to the saved, and conviction to the unsaved. "That the *communication of thy faith may become effectual, to the acknowledging of every good thing which is in you, in Christ Jesus.*" Philemon, 6.

Of all who now oppose direct testimony to entire sanctification, there is not one who would not listen with profit and delight to the most explicit witnesses, if he were seeking this experience. It may be doubted whether there is one man on the earth, who now enjoys the experience of a holy heart, or is really seeking it, who would not be benefited by the plain distinct recital of this holy experience in others.

CHAPTER XXX.

TESTIMONY MUST BE GIVEN WISELY.

THE testimony of a witness is sometimes given in such a manner that he appears to be testifying to his own merit. Wisdom from God will enable us to avoid this. Nothing can be more disastrous to the cause we desire to advocate, than the *apparent self-importance of the witness*. This may be in appearance only, but just in proportion as it *appears*, is the testimony lost to the cause, and it becomes a power for evil.

Do not forget that the testimony of a Christian is given *for Christ*. The work to which the witness refers, is the work of Christ; the grace of which he speaks, is the grace of Christ. The changes wrought in the condition of the soul; the guilt canceled; the stains washed out; the purity imparted; all come from Christ. The witness testifies, not to what he is, or to what he has done; *but to what Christ is to him; and what Christ has done for him; and what Christ has done in his soul.*

A man who for years had been sick and unable to walk, and had been thoroughly restored to health by following the prescription of a good physician, could not discharge his obligation to his fellow-sufferers, to the doctor, or to the remedies, without testifying to the facts in his case. In doing this he would be compelled to refer to changes wrought in himself, to the strength in-

fused into his whole physical being, by which he is enabled to walk. But does this testimony refer to what he has done, or does it refer wholly to the doctor and his remedies? If the neighbors who knew of his helpless condition, see him now exerting great strength and walking about as nimbly as a child, they will certainly think that wonderful changes have taken place in the man's health. He must have been healed; but how, and by whom was this healing accomplished? Did he heal himself, or has some wonderful physician restored health and strength to his powers?

If he testifies by his life only, no one can know but that he healed himself; but if he testifies with his lips, every eye will look to the physician as his restorer. Lift up your voice, and proclaim in the presence of heaven, earth, and hell, that every particle of goodness in you, your holy living, your pure conversation, the absence of evil tempers, the presence of inward graces, all are the result of Jesus' power and cleansing blood; for *in no other way can this testimony be given.*

Testimony to be given wisely, should be given as nearly as practicable in the words of the Scriptures. Persons who persistently avoid the use of the words which God has chosen to describe Christian experience or state of grace, must do so at the risk of losing such experience. To suppose that words of their own selection are preferable to the words chosen of God, indicates the absence of humility. And, in my judgment, this is both a cause and indication of all spiritual declension, from the day of Pentecost to the present, because it results from a spirit of compromise with the world.

It is best not to repeat the same formula on every occasion; neither should one word be used to the exclu-

sion of others which God has chosen. Some repeat the same form of testimony till all are weary of hearing it, and it has entirely lost its power for good. Others insist on the use of one chosen word in every testimony given, till by its frequent use, it is robbed of its divine beauty and grates harshly on the ears of the hearer.

Surely, wisdom from God will lead to the interchangeable use of all the words which he has chosen to describe Christian experience. Pardon, justification, forgiveness, regeneration, new creation, eternal life, love, joy, peace, righteousness. Purity, holiness, rest, perfect peace, cleansing, sanctification, sanctified wholly, perfect love, perfection.

These words are used interchangeably in the Scriptures, and should be used interchangeably and freely in the relation of Christian experience.

The words which God uses to describe the state and experience of justification, should be used by us in relating that experience. The words which God uses to describe the state and experience of sanctification, should be used by us in testifying to that experience.

Some of God's strong words comprehend so much of deliverance from sin, and are invested with so much power, that they are exceedingly distasteful to the carnal mind, and Satan confronts us with wrath whenever we use them. Shall we shrink from using God's words for fear of man? Holiness, perfection, sanctification are most offensive, especially the word sanctification.

If the witness finds these words a cross to him, and his heart shrinks from the use of them, he should use them till the cross ceases. There is more danger of using God's strong words in a perverted sense, than the weaker ones, therefore we should be careful to use them wisely.

To illustrate:

A says, "I am holy."

B says, "God has, in great love, given me a holy heart."

A, "I am wholly sanctified."

B, "The very God of peace sanctifies me wholly."

A, "I am a perfect man."

B, "Jesus has perfected my soul in love."

A, "Ten months ago I was sanctified, and since that time I have never sinned."

B, "Ten months ago Jesus sanctified my soul, and since that time he has graciously kept me."

A, "I love God with all my heart, and my neighbor as myself."

B, "Jesus has cleansed me from all sin, and filled my heart with perfect love."

A, "I am living without sin."

B, "Jesus graciously keeps me from sinning against him."

The testimony of Brother A may be true, but it is given very unwisely, and such testimony does much harm. It is naturally repulsive and meets with instinctive opposition, even in the breasts of good men. The opposition, in its turn, produces in the witness a defiant attitude and his words with his attitude, result in turning two from the experience, where one is led to its possession.

We repeat, *do not forget that we testify, not for ourselves, what we have done or have not done; but we are the witnesses of Jesus, and of his power to save.*

CHAPTER XXXI.

WITNESSING BEFORE THE WORLD.

THERE is a great difference in the judgments of good men, as to the propriety of relating Christian experience before the unsaved. The rashness of some nervous witnesses compelled Mr. Wesley to give stringent counsel on this point. Indeed, the mind of Mr. Wesley was subject to various changes on this subject during his eventful life. Authors who have written on this subject since Wesley's day, usually suggest a prudent attention to the time, place, and circumstances, when testimony to sanctification is given.

Attention to the following points may throw light on the whole question :

1. There are certain phases of experience, both in justification and sanctification, which belong exclusively to God's people. There are points of *special leading* in individual cases, which should never be related in the presence of the ungodly. The Lord may see best in leading a blind, ignorant penitent to the exercising of faith in Christ, to give him a vision, or dream, which is a help to his weak soul, but would be a hindrance to others. Such leading is the private property of its subject, and should be related only, if ever, in the presence of experienced Christians. But such persons are often tempted to make a display of that peculiar phase of their experi-

ence, to the confusion of other Christians, and the dishonor of Christ. Others, on receiving the experience of either justification or sanctification, have passed some very strange exercises of mind and body. These may have resulted from their mental and physical condition at the time, or they may have been wrought by the direct agency of the Holy Ghost. One lies in an unconscious state for some hours. Another sees something, as the appearance of angels. Another is taken out of the body and into heaven, for a time. Still another sees great lights—hears voices, etc., etc. All this may be from God; if so, it is given for the help of a weak soul, and should very rarely, if ever, be made public property. It is an absolute necessity that holiness teachers everywhere discourage the relation of visionary experiences. Satan has the power to give visions to a visionary mind, and where large numbers of people are being saved, he will, almost certainly, take advantage of weak, nervous persons, and get them to see and hear strange things, and to publish what they see and hear.

When these extraordinary experiences are from God, the soul always feels a delicacy about relating them. But thousands who will never see these pages, need the plainest instruction as to the matter of public testimony.

All that is common to Christian experience may be related in the hearing of all Christians. That which is singular and strange, especially that which is visionary, should ordinarily be related in private circles, and only to wise and experienced Christians.

If this counsel is followed, Christ will be saved from dishonor, and his cause from suffering at the hands of his friends.

2. *Whatever is promised in the Scriptures to all*

Christians, as the present inheritance of faith, is legitimate subject for testimony.

To God's people only, are these promises to be fulfilled; and they are thus made his witnesses. Hence, when "with the heart we believe unto righteousness," we are required "with the mouth" to make confession unto salvation." God has promised on revealed conditions to give pardon, regeneration and adoption, with the internal witness of the Holy Spirit. Having complied with his conditions and received the grace, we are to testify to it.

God has also promised to sanctify wholly, every child of his who will comply with his clearly revealed conditions for sanctification. We accept his terms, and he bestows the grace. Such as have thus done, and such only, know the truth of his promise and are God's witnesses. No man can give any reason in favor of testimony to justification, that will not be of equal force if applied to testimony to sanctification. There are peculiar phases in both of these experiences which are not the subject of testimony; but that which is essential to the state of entire sanctification, as promised in the Holy Scriptures, should, most surely, be testified to by those who possess it.

3. *Should Christians who have this experience speak of it definitely in the presence of the ungodly?*

I am compelled to answer this question in the affirmative, for the following reasons:

1. If only spoken of when the ungodly are absent, there would be but rare opportunities to speak of it at all. In Wesley's days, there were special meetings for the church *only*; now we have no such services. Even the

Methodist class-meeting is a public meeting, to which any who please may come.

2. If testimony to holiness could only be given when Christians are alone, the great mass of those *who need it most* would never hear it. It is a painful fact, that not more than one-fifth of the people professing to be Christians attend the social means of grace. Even the public church prayer-meeting has only a tithe of the membership present. And there, too, will often be found a larger number of the unconverted than of Christians. Now, if these professing disciples ever hear the burning testimony which will move them to holiness, they must hear it in the presence of the ungodly.

3. Direct testimony to the experience of holiness, wisely given, is everywhere owned of God as a means of awakening and converting sinners.

As an *awakening* agency, the testimony of those who are sanctified wholly, is second only to the preaching of the gospel. Often the wicked are brought to Christ by this instrumentality, in the absence of the public ministry. In many instances, depraved and hardened men, who have been unmoved by every other agency, are completely broken down by the direct testimony to sanctification, which clearly reveals the truth of God's promises and the power of Christ to deliver out of the hand of all our foes.

4. Such testimony is scriptural, natural and philosophical. Who will seek that which no human being has ever found? What is more natural to a good man, when he has found an inheritance which he knows will bless mankind, *than to tell them about it?* What is more rational on the part of intelligent sinners, who know that the Bible promises sanctification as an experience, than to

expect Christians to testify to its attainment? What is more convincing to the unbeliever, than the testimony of reliable men and women to the fulfillment of God's gracious promises in their experience? What more encouraging to the soul of the downtrodden slave of sin, as he is swept onward by its resistless tide, than to hear testimony to the power of Jesus' arm to completely deliver from sin, and to his blood that cleanses the foulest spot on the soul, from hearts and lips that have proved him and *know* it is true?

Publish the tidings, my brother, publish the tidings!

There are many cases of chronic rheumatism in Doubtsburg. Doctors Jones and Smith are the physicians. Fifty patients have been taking Dr. Jones' remedies for seven years, and they testify "if they are not mistaken, they are better than when they began, but *would not dare to say the doctor had cured them.*" Five patients, equally diseased, have taken remedies prescribed by Dr. Smith, and they testify joyfully, that the doctor has made them every whit whole. They took his remedies and the disease is gone. One hundred sufferers hear the testimony of these two parties. To which of these doctors will they go? Will they go to Dr. Jones?

The declaration so often reiterated, that testimony to the power of Jesus to save to the uttermost drives sinners away from him, is an absurdity.

God is so signally using the holiness testimony, that all doubt concerning its propriety should disappear at once. But, as before stated, an agency so potent for good, will, if unwisely used, become a power for evil. Let each witness ask counsel of God before speaking, and use a sound judgment as to what should be said. Let him use God's strong words in such a manner as to

turn the attention of the unsaved to Christ, and not to himself. Thus will eternal power be revealed by him and discouraged, doubting, wretched sinners be brought to God.

CHAPTER XXXII.

TESTIMONY ; NOT TEACHING, NOR COMPLAINING.

MANY who are called to be witnesses, think they are therefore called to *teach*. The work of holiness has thus been brought into disrepute, and souls have perished as the result. Testimony is often more powerful, because of the simplicity of the witness. A person of mental strength could present a closely connected, plausible statement, which might be false; but the simple utterances of a child enforce conviction as to the facts related. God has here opened a great field of usefulness to all his people. Experienced Christians have noticed the peculiar power which often accompanies the testimony of unlearned persons.

But Satan is ever on the alert when Christ is being honored. He is enraged to see his power shaken by an instrument so feeble, and he stops it if he can. He cannot now discourage the witness, so he begins on a new line of procedure, and turns the attention of the witness to the *wonderful effect produced by his testimony*, (Do not Christians sometimes assist Satan in this effort?) and his thought does not run in this channel long, before he fancies that he has more than ordinary powers for usefulness. Surely the Lord must have designed him for a wider field. He decides that it is his duty to become a *teacher of holiness*, and at once sets about giving instruction to others.

Doctrinally, he knows nothing ; consequently his statements are full of error. Wholly incapable of public speaking, he can only bunglingly *repeat* what he has previously said, till men and angels are weary of hearing him. All there is in his teaching, is found in his experience, and that is utterly despoiled of its power by repetition, to make out a *speech*.

Thus Satan has succeeded in moving him out of the field of usefulness to which God called him, into a field of his own choosing. For a witness he was graciously qualified, but lacking in nearly every qualification for teaching. As a witness he was useful ; as a teacher he is a failure. As a witness he did much good ; as a teacher he does great harm. As a witness he was strong ; as a teacher he is the embodiment of weakness. As a witness he was honored of God and man ; as a teacher he is a grief to God and despised of men. Will all people of God pray that his simple-hearted *witnesses* may no more be led astray ?

Others use their testimony as an opportunity for complaining. Instead of joyfully telling what God has graciously done for them, they become the bearers of evil tidings. With dejected countenances and heavy hearts, they discourse on what they have suffered for Jesus' sake ; *not what Jesus has suffered for them, but what they have suffered for him*. Satan meanwhile is well pleased, for he knows that when testimony is transferred from Christ to self, he has won the case. But oh ! how Christ is dishonored, and grieved, that a child of his should thus become a herald for Satan. From this they proceed to attacking their brethren, and instead of testifying for Christ, they testify to the faults of his children. They find this a fruitful field ; but God sees the awful contrast

between an unhappy, restless fault-finder, and a happy witness for Jesus and his love.

Reader, to witness for Jesus is glorious; but to be a herald of the faults of your neighbors, is contemptible. To the one you are called of God; to the other you are led by Satan. There is no agency so powerful for evil to the holiness work, as the prevailing delusion, that in heralding the faults of others, we are testifying for Christ.

Is it said, we are commanded to expose sin? We answer, there are times for sin's exposure, a duty, by *far too often neglected*; but testimony for Christ is one thing, and fault-finding is another thing. Any Christian who *delights* to mention the faults of others, is utterly disqualified to be a reprover of sin; as every fault-finder is a sinner himself.

CHAPTER XXXIII.

THE RESULTS OF NOT SEEKING SANCTIFICATION.

THE covenant of obedience to God is found at the base of every Christian life. Not obedience to a few precepts, but obedience to the whole will of God. No sinner ever received the pardon of sin, on condition of *partial* obedience. The submission of the penitent, in every instance, is complete and all comprehending, up to the measure of the light given.

Suppose a penitent, in the midst of his tears, should say to God, "Lord, I have come to thee, as a poor lost soul; if thou wilt forgive my sins and make me thy child, I will serve thee for one year with all my heart. Save me for Jesus' sake." Does any intelligent person expect that prayer would be answered? This covenant involves obedience in all things as far as made known.

Suppose a penitent at God's altar, in his plea for mercy, cries out, "Lord, I will obey thee all the days of my life in everything thou revealest to me, except I can never tell the people about thy pardoning love." Another promises obedience throughout all time, to every call of God, except the call to holiness. He says, "Lord, if at some time in the future, thou shouldst make it known as thy will that I should be sanctified, I will not obey thee in that."

Still another pleads in anguish, "Lord, have mercy

and forgive my sins, and I will obey thee forever in all things, except I will never preach the gospel; save me for Jesus' sake." Will either of these souls be saved on such terms? The whole universe answers, NO!

As we cannot attain to justification, without yielding obedience to God, equal to his demands, neither can we retain the grace only as we comply with the conditions on which it was given. "As ye have received Christ Jesus the Lord, so walk ye in him." Multitudes of the people of God are to-day left in uncertainty as to their sonship, because they refuse to walk in the light given them. The whole land groans under the weight and corruption of a host of backsliders, because the church and her ministers have failed to lead them on to perfection.

The failure to seek holiness on the part of the converted, results, sooner or later, in the loss of a positive experience of salvation, and brings the soul into the realm of doubt. There is always a time after conversion, through which the soul carries a positive experience of pardon and conscious acceptance; but there is also a period when, from those who fail to go on unto perfection, these positive assurances are withdrawn. In the absence of experience, and pressed with temptations on every hand, thousands are harassed by painful doubts, falter in Christian activities, lose all their precious light and stumble into infidelity. To-day the churches are crowded with multitudes, and there are pulpits not a few, where doubt and uncertainty hang over the whole realm of the spiritual. Nothing but the positive and glorious experience of real holiness will save the church and her ministers from these inroads of infidelity. If there were to-day, in the United States, three millions

of persons who were walking in the light of entire sanctification, *not one* of them would be troubled one hour in a whole year with doubts about the truth of the Christian religion. Do not the harassing doubts which trouble those who have been converted, result from their failure to walk in the covenant of obedience and seek entire sanctification?

To all who fail to go forward, religious service loses its freshness, and the house of God becomes undesirable. Hence, the sanctuaries of the land are nearly empty on the night of the weekly prayer-meeting; the study of the scriptures is irksome and Christ is robbed of his beauty to the soul. The more active servants of God are compelled to lean on past experience for inspiration for present duty, and duty often becomes a task.

By this failure to seek sanctification, thousands of earnest souls are left to drag themselves to duty through weary years, without the abiding Comforter within the soul. And it results in the recitals of failure, of months of darkness, of hard service, of an unsatisfactory experience, of heavy burdens and sad hearts. Such a recital of failure and darkness makes the religion of the Lord Jesus appear undesirable and repels many needy, perishing souls.

The failure to seek sanctification often results in rebellion to God and his truth. Many who were once teachable and loving, are now unyielding and full of enmity; and they seem to have no idea of the cause of their present painful condition. Some are exceedingly mad at the word holiness, and their rage embraces all who advocate the doctrine. They circulate evil reports against teachers of holiness with greediness, because they themselves will not obey God and seek holiness. Among the

most unhappy opposers, are some in the ministry, who were once deeply convicted for sanctification, and would not comply with the conditions. Others who once reveled in the joys of this blessed experience, have, because of the narrowness of the way, turned aside to drink at fountains of bitterness; and they are exceeding bitter. *"If the light that is in you become darkness, how great is that darkness?"*

Failure to walk in God's light must bring painful consequences. Disobedience to commandment must harden the heart. Divine conviction, persistently disregarded, must bring confusion, bitterness and death. How many will prove this by painful experience?

Christian reader, will you join with the Lord, in urging every soul, as soon as converted, to "leave the principles of the doctrines of Christ, and go on unto perfection?"

CHAPTER XXXIV.

HOW IS SANCTIFICATION RETAINED?

THE sanctification of a soul is glorious beyond comparison, but to retain the grace thus given, is still more precious. It is a matter of fact that the experience of sanctification may be lost. The object of this chapter is to show how it may be retained.

1. *It will be impossible to retain this grace with incompleteness in your consecration.* It cannot be obtained without a complete consecration, and that necessarily involves the unconditional acceptance of the whole will of God forever. If, at any time in future, there should be a breach in this consecration, the covenant of sanctification is broken. It is doubtful whether anyone ever lost this grace, while his consecration was kept perfect.

To keep perfectly consecrated involves more than many think. As light increases, new ground will be revealed. The primary act of consecration should never be disturbed. Many continually unsettle their consecration, by tearing it up and making it over again. Such a process in other relations, would break the bonds of civil society. How would it do, when property is deeded to another, to tear up the old deeds every day, and displace them by new ones? What would become of the marriage relation, if the wife should daily unsettle her marriage vows to her husband, by making new ones? *Let the first con-*

secration stand inviolate forever. Instead of destroying it daily and making it anew, let it be preserved by a *constant recognition of its ever-enduring obligations.*

Remember, too, that the original consecration covered all the possibilities of coming years. At the time it was made, all the unknown depths of the future were included. It covered all the coming fields of conflict, trial, temptation, losses and sorrow. It included the right use of added powers for usefulness, and the giving up to God all added property, children, friends, time and joy. It involved the occupancy of whatever field of usefulness might be opened and the cheerful acceptance of God's will as to all the duties of the future.

Now, as new fields are opened, new duties appointed and new trials imposed, if your soul shrinks and you fail to meet the requirement, the original covenant is broken as surely as if you refused to perform some duty specified at the time, or committed sin.

A genuine consecration will always be severely tested in due time. The soul is perfectly loyal to God the moment it is sanctified, as the soldier is loyal to his government when he takes the oath of allegiance; but how much is he now capable of enduring for Christ's sake? To fit him to endure trial and suffering, trial and suffering must be appointed him, just as the conflict of the battlefield with its fearful exposure, the scanty rations, and wearisome marches, are necessary to make a perfect soldier.

To retain sanctification, the discipline necessary to a holy and useful life must be accepted.

2. *To retain this grace, it is important to recognize it as a STATE, and not simply as a blessing.* It is strange that many, after years of instruction and Bible study, will in-

sist that sanctification is simply a blessing. Elsewhere we have noticed this error, but to many it is fatal. To them, sanctification means only raptures of joy and emotions of ecstasy. Such persons usually lose the grace many times before they can be prepared for service.

When trial comes to a holy soul, it is trial and not triumph, just as it is to any other soul. He may have, at the time, the assurance of triumph, if his faith does not give way; but how it will come, or when it will come, may be entirely unknown to him. During the passage of trial, all joyous emotions usually subside, and if sanctification consists in these, it is gone. Hence, every trial imperils the experience of those who entertain this view.

The state of sanctification is one thing, and rapturous emotions are only incidental to the state. We may be exceedingly happy without being wholly sanctified; and we may be wholly sanctified and at the same time be filled with unutterable sorrow. Neither trials nor triumph, joy nor sorrow, makes the state of sanctification; but a sanctified state involves each one of these experiences. The soul is well pleasing in God's sight, when in the absence of joyful emotions, or in sorest trial, it retains its integrity and reflects his image.

Sanctification is a state of complete purity of heart, in which the soul is true to God in sorrow as well as in joy. While the heart retains its purity, the blessing cannot be lost, though the soul may be rocked in the storm, or surrounded by legions of devils.

3. *To retain this grace much attention should be given to the study of the Holy Scriptures.* Jesus prayed that his disciples might "be sanctified through the truth," and adds, "thy word is truth."

As this is received through the truth, it will be re-

tained by a faithful study of the truth. Some have been deprived of the knowledge of letters, and depend on others to read for them. Such should avail themselves of opportunities of hearing, and, in the meantime, make every effort, in Jesus' name, to learn to read God's word for themselves. Any man can learn to read after he is seventy years old, if he has an ordinary intellect; and God will help him, if the object is the study of his word.

Others complain of lack of time; but there is a way of getting time to read God's Holy Word. The farmer must stop the plow occasionally to rest. Why not have a copy of the New Testament, or some detached portion of the Scripture with him, to read as he sits down alone? If he cannot do this, he certainly can get a verse or two to ponder as he goes. The mechanic may have a copy of the Word in his shop, and steal occasional glances at its precious pages as he works. The merchant can find some moments every day, if he will, to store his soul with heavenly truth. The most busy housekeeper can find a moment here and there, amid the toil and bustle of the day, to read some passage of God's word which will bring peace to her troubled soul. There is a wicked neglect of the Scriptures among Christians generally, but a holy heart must get its counsel from the word of God.

4. *To retain this grace there must be regular seasons of secret prayer.* Among other delusions which have crept in among holiness people, is the sentiment that we are only to pray when specially moved by the Holy Spirit. This is one of Satan's baited hooks. He knows that if prayer is neglected till we are specially moved, it will not be long till it ceases entirely. Others suggest that "a

state of complete holiness brings the soul into an habitual praying spirit, which makes set seasons of prayer unimportant and unnecessary." But few doctrinal errors are more delusive or dangerous, and all such teachers, and teaching should be shunned. The holiest men who have ever lived, have been the most earnest advocates of persistent attention to seasons of secret prayer. Experience proves that the praying spirit does not remain in the soul if seasons of secret prayer are entirely neglected. It is also true that the spirit of prayer is rarely, if ever, lost while there is a faithful attention to closet prayer.

Every person in the experience of holiness should have at least three distinct seasons of secret prayer every day. If on the cars night and day, claim at least three periods each day to be alone with God in special, holy communion. If you cannot kneel, bow the head, and hold on till you obtain audience with God, in spite of the noise and bustle around you. The Lord is always on board the train, and his ear is ever open to hear you. Have at least three distinct, earnest, and persistent seasons of prayer each day as you ride along.

If you are laid on a bed of sickness and unable to rise, commune silently and directly with God at three distinct periods each day, till you are so near the other shore that you can no longer control your thought.

Holy people, of every business or profession, compel this world to stand aside while you talk with God on your knees, if practicable, in some other posture if you cannot kneel, at least three times every day in secret prayer, till prayer is lost in praise, and death is swallowed up of everlasting life.

CHAPTER XXXV.

HOW IS SANCTIFICATION RETAINED?

[*Concluded.*]

1. *To retain this grace the soul must become aggressive in experience.* The experience of the new birth is all that God requires of you when it is first given, but you will not long retain the consciousness of God's approval unless you go forward in this new life. The experience of sanctification is glorious when first received, but cannot be retained unless we go beyond. While we cannot grow into sanctification, we will be compelled to grow in the grace, after it is given, or we shall lose the grace, and be left to mourn our loss.

The capacities of the soul are greatly enlarged and quickened by sanctification; hence, our responsibility to make rapid advancement is increased. The design of God in the bestowment of this grace, is the complete disenfranchisement of our faculties, that they may enlarge continually, and that the graces of the Holy Spirit may expand without "let or hindrance" in the soul. If we fail to advance rapidly, God cannot be pleased with us.

The failure to go beyond the incipient experience, is filling the churches with weaklings professing holiness, who are only equal to those who are dwarfed in the justified experience.

This thought cannot be pressed with too great earnestness. Every degree of light from God must be used to get more light. Each step we take forward in this way of holiness prepares us for a step beyond; and this progression may continue throughout eternity. There is no time nor place where we graduate in the knowledge and love of God. We love him with all the heart and all the soul, as the immediate result of sanctification; but the heart and soul are, by that very act, prepared for rapid growth and endless enlargement. God cannot, therefore, be satisfied with us unless we go forward as rapidly as the light is given. Brother you have your choice—growth or decay.

2. *To retain this grace we must be aggressive in Christian activities.* God does not light a candle to be put under a bushel. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 14-16. The history of the whole church shows that men are active, ordinarily, in proportion as they are holy.

Some who have this precious experience fail to accomplish much for God, because their Christian activities are confined to certain *grooves*. In these they are ever ready to work; out of them they are of no value whatever. Holiness will promote activities for Christ at all times and in every place where God may put us, and in the use of every means which he may direct. It is objected that in many instances Christian people don't employ the best means, and sometimes resort to wrong measures to carry out their purposes. Well, there never was a service which I have conducted or witnessed, probably, that might not, in some sense, have been greatly improved; but shall I cease my work for Christ because

I have failed always to use the best means? Should others retire from the service because they think *they* could conduct a service more wisely than I, and only work when they can have their own way? It is said "the Sunday-school is unspiritual." Well, go into it with all your soul and make it spiritual. "The prayer-meeting is so formal." Then do the best you can to make it a place of spiritual power. "The preacher is so dry." Pray for your minister till God sends a gracious rain on his thirsty soul. "But I believe there is wickedness in the church." Throw the whole weight of a holy life against it, and keep praying, and laboring, and loving your faulty brethren, till the wickedness is taken out of them. "Yes, but I cannot do anything that is sinful." Certainly not, but that does not prevent your working with and for sinful men. Christ never worked anywhere else, but with and for sinners. "But these brethren resort to sinful amusements to carry on God's work." God has put you there to lovingly show them a "more excellent way." "But must I join in such amusements?" Certainly not, or you would be unable to throw your influence against them. O, for a thousand tongues to utter words of wisdom and right counsel to the Lord's blood-washed children, that their lives may tell to the greatest possible advantage. If you would retain this blessed experience, diffuse it abroad. Not only in holiness meetings, but in all the congregations of the Lord. Diffuse it not only among the spiritual and holy, but among the unspiritual and unholy, where it is most needed. Diffuse it not only in the public services, but in your private conversations with unsaved men and women. Be a bearer of the glorious tidings by night and by day; not only in your own church or holiness band, but to

all the children of the Lord who need to hear. Drop a word here and there, where it may not at first be welcome. Be instant in season and out of season. Let no soul go through your hands to perdition, without hearing of the power of Jesus to save unto the uttermost. If you would keep your own soul brim full of holy love, *keep giving it away*. Holiness cannot live on the defensive. Satan is much pleased when our conduct indicates that we expect to live by sufferance. This world belongs to Christ and he intends to make it as it was in the beginning, *the heritage of holiness*. Satan must relinquish his claim to every square foot of its surface, and the holiness branch of the army is organized *for conquest*.

3. *This grace must be retained, as it was received, by faith in Christ.* One argument which is used with frequency against the doctrine of Christian perfection, is that those who are made perfect in love no longer feel the need of the Lord Jesus. If our brethren understood the subject, or knew the blessedness of this experience, they could not make such a charge as that. The greatest of all hindrances to reaching entire sanctification is a self-reliant spirit, which leads many good men to seek this experience by their own efforts or good works.

The depth of self-abandonment, and the consciousness of our utter helplessness, can only be reached in the pathway of entire consecration and faith in the infinite merit of Christ's all-cleansing blood; and he who has passed this straight gate never loses the precious consciousness of dependence on Christ.

Salvation to fallen man, in all its heights and depths, comes from Christ only, and faith is the only act of the soul by which it can be appropriated. Hence, God has inseparably connected faith with salvation, and unbelief

with condemnation. It is quite as impossible to retain a saved state without faith, as it is to receive it without faith.

How could a poor, frail human soul resist the attacks of fallen angels, and withstand the sinful tides of this wicked world *without Christ*? The same power that made the soul pure is needed continually to keep the soul pure. Therefore, the failure to trust persistently in Christ will deprive us of our inheritance, as surely as eating the forbidden fruit drove Adam out of Eden. "This life is his son," and is made available by faith only. Real holiness lives by faith, and must cease to exist the moment this vital connection with Christ is sundered. As well expect a stream to continue flowing when cut off from its fountain, or a branch to bear fruit when separated from the vine, as to hope to retain the life of holiness in the soul, without continued faith in Christ.

The sanctified soul comprehends the meaning of St. Paul, in Gal. 3: 20: "I am crucified with Christ: nevertheless, I live; yet *not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.*" Here we see that Christ "dwells in the heart by faith." How then can we retain purity of heart, when our faith no longer takes hold of Christ?

4. *Uncompromising obedience to the known will of God, is a condition of retaining this grace.* If you falter when God speaks, you cannot expect his approval. Holiness on earth, like holiness in heaven, depends, absolutely, on a recognition of the sovereignty of God. If Gabriel should cease to obey God, would he continue to be holy? How long did the angel now called Satan remain holy after he disobeyed God? Adam and Eve lost their pur-

ity in disobedience to the divine command. With these examples before us, how shall we explain the assertion of some that the holiness doctrine includes the "impossibility" of sinning, after we have been sanctified?

One act of disobedience brings defilement, and with it comes the consciousness of impurity, and the only refuge is immediate flight to Christ, that the stain may be washed out. Satan will tempt you to throw away all that God has previously done for you, and send you back to the beginning to repent and believe for justification, and the substitution of a new consecration for the former one, that you may believe and be sanctified. He will, if possible, lay the plan for months of struggle, and darkness, and torment. Don't listen to him; but *go straight to Christ with that one offence, and let him heal the wound thus made, and you will again be pure in his sight.* If you delay, you will be almost certain to add other offences, for one sin paves the way to another, and every moment of delay increases your danger. Therefore, hasten while the wound is fresh, and be healed in Christ's all-cleansing blood.

5. *Another condition of retaining this grace, is the persistent, and definite testimony of your lips.* The reader is referred to chapters on testimony.

God has at a great price, made provision for the complete salvation of his people. He assures each one, that he may be wholly sanctified in this life, and "preserved blameless to the coming of our Lord Jesus Christ." Having complied with the conditions of this salvation and received this experience, you are thereby made a witness to the truth of God's word. All about you, is a countless throng who need this grace, just as you needed

it. They hesitate as you hesitated, and meet the same apparently insurmountable embarrassments that discouraged you. Doubts and fears oppress them, just as doubts and fears oppressed you. From infancy they have been taught by Christian teachers, that no such grace is attainable. They are convinced of present need, but hardly believe there is an adequate supply. They look longingly toward this good land, but fear they shall never reach it. Can you, as the witness of God, stand in the midst of this sin-sick, weary multitude, and not *testify to the things you know*? Is it possible for you to possess perfect love among those who are perishing for lack of it, and tell them nothing about it? Do not deceive yourself. If you shut up this holy fire in your bones, it will surely die out. If you fail to confess Christ before men, and thus rob him of the glory which is his due, he will retire and leave your soul to its own selfishness. If you hide this talent, he will surely take it away. If you fail to tell of this grace which is in your soul, you will soon have no grace to tell.

Herald the tidings, my brother! Tell the thirsting multitude that you have reached the fountain, and its waters fully satisfy your soul.

CHAPTER XXXVI.

QUESTIONS TO BE ANSWERED BY OBJECTORS.

IF sinners are wholly sanctified when converted, why not preach to them on the subject, and invite them to seek it?

If the subject is of so little importance as to be left out of the gospel you preach, how does it come that God has said more about it than about justification, regeneration and adoption?

If repentance and the new birth were treated as sanctification is ordinarily, how long till the new birth would be buried altogether?

If, when you preached on the new birth, you always took more time to discuss the faults of those who professed it than in showing its experimental blessedness, how many would be born again by your ministry?

If the doctrine and experience of sanctification are proven to be false because of the failure or wickedness of some who have professed it, what shall we say of justification?

As the Christian world stands before us, are there not one hundred professing justification, whose lives falsify their profession, where there is one professing holiness, whole life proves false his profession?

Why then for *this reason*, doubt sanctification and believe in justification; or dissuade people from seeking

the one, and move heaven and earth to persuade them to seek the other?

When so often referring to the faults and failings of sanctified people, would it not be well *candidly* to inquire whether you and those acting with you did not contribute to their going astray? Or did you lovingly labor to build them up in holiness?

If the converts of the church, while rejoicing in their new born love, were treated with a cold shoulder each time they spoke of their happy experience, how many would survive the second month?

If, when compelled by their convictions to testify of Jesus as their complete justifier, the pulpit and pew would remonstrate, and forbid, or discourage their testimony, how long would it take to quench the fire within them?

If the treatment *generally* given to those who make a profession of holiness as a distinct experience subsequent to regeneration were applied to all new converts, how long till spiritual religion would be driven out of the world?

In the oft repeated statement that you "believe in holiness, but you don't believe in *this* holiness," why not describe the holiness you do believe in, and show people how to get it?

If the Lord wholly sanctified you in conversion, why not testify to sanctification, and why be so tried with the testimony of those who obtained it after their conversion?

Your experience and theirs must be the same, why such repugnance to your own happy experience?

It is incessantly charged, that teachers of sanctification as a second experience, lower the standard of the new

birth to make way for this experience. What teacher does this, and in what sense is it done?

Do they teach, that when justified, past sins are only partially forgiven, or that regeneration does not make the sinner alive from the dead, or that in adoption, we are only partial children of God, or in the whole work, we are not quite born?

Do you insist that holiness teachers lower the standard of regeneration by denying that we are then completely cleansed from our inherited sinful nature, or inherited moral depravity? Allow the question: *Do you teach that anybody is thus cleansed in regeneration?* If so, how do babes in Christ come to be carnal?—I. Cor. 3: 1-3.

After all, does not this effort of the recent twenty years to prove that when we are regenerated we are wholly sanctified, simply result in the denial of the work of entire sanctification altogether?

Has it ever been advocated by any who were not the recognized enemies of this holy experience?

Is it not true in Methodism, where the experience of entire sanctification is ignored or denied, that we rapidly lose sight of regeneration and drift toward Unitarianism?

In this age of skepticism, where the *supernatural* is pre-eminently denied, if Methodism should abandon this great spiritual center, is it not probable that all other spiritual centers will go with it?

How long after regeneration and sanctification, as the *work of God, by the Holy Ghost*, in response to the faith of the penitent and the consecrated believer, have ceased to be insisted upon and are forgotten, till the millions of our communion will be blindly feeling their way to heaven

by their own works, and through the labyrinths of church ceremony, with our sister on the "seven hills?"

There is much said against making a "specialty of holiness, "holiness specialists," and the like: who, in your knowledge, even entered the experience, or *led others there*, till thy did make it a specialty?

Was anything ever accomplished anywhere, of value to God or man, in business, learning, medicine, surgery, science, or religion, that was not reached by special attention being given to that one thing?

Who is it that leads sinners to repentance; ministers who persistently preach on repentance, or those who so dilute the gospel, that a hundred sermons would have to be analyzed to find the meaning of repentance?

Would it not be better after ten to thirty years of *indirect* preaching without consciously bringing one soul into the experience, to try some other method, even though they did call you a specialist?

Why not bring on a savage fight against all these brethren who are always making a specialty of getting sinners converted?

Were not exactly the same antagonisms manifest, the same notes of alarm sounded, the same bitter opposition rendered, and the same cry of fanaticism and false doctrine heralded against the teachers and teaching of the new birth and the witness of the Holy Spirit, ninety years ago, that are now offered against the teachers and teaching of entire sanctification by faith in Jesus?

Was *that* opposition based on truth or error: from heaven or hell?

Whence is this, and what will be its record in ninety years?

In connection with the holiness work, it is urged that

the lips be closed and the *life only* be heard as a witness, why not apply that rule to the experience of justification?

God has promised to justify every penitent that believes; how can a sinner thus justified, testify to forgiveness of sin by his life?

God has promised the witness of the Holy Spirit to adoption: how can an adopted soul, by his life, testify to that witness?

God has promised to sanctify his children by faith: how can any Christian testify by his life to an inward work of *cleansing*?

Why should I undertake to convince men by my life that I am a holy man, and refuse by my lips to tell them *where* that holiness came from?

If it is right to testify with our lips to justification, how comes it to be wrong thus to testify to sanctification?

Is it not the universal experience that, where a Christian persistently refuses to testify to pardon and the new life, he loses both, and enters into condemnation?

If this is true concerning the experience of justification, why should it not be of sanctification?

How then do ministers from Bishops down, *by persistent thrusts at this testimony*, dare thus to imperil all that is sacred and beautiful in hearts and lives of tens of thousands of God's innocent children?

God's children testify clearly and persistently in heaven with their lips as well as lives to the all-cleansing blood of the Lamb: why should they be debarred this privilege on earth?

All agree to the necessity of holy living to corroborate the testimony of the lips; but how can saints, or sinners

know the *origin of that life*, if not informed by its possessor?

Were a million men to be strictly honest in their dealings, each of them to abstain from all outward acts of sin, or outbreak of evil tempers, and visit the sick, and care for the poor, as did the Wesleys and Whitefield before any of them were converted, would they thereby prove themselves to be Christians at all?

They would thus show themselves to be beautiful people; but where did all this goodness come from?

Are they infidels or Buddhists, Mohammedans or Christians?

If they have *real* goodness, they have received it from Christ; why be dishonest, and make the impression that it is of themselves, when a single manly statement of their lips would bring all the glory to *him*?

Why should a miserable beggar make a display of his well-fed body, and parade himself in the array of a prince, while he persistently withholds every statement of his mouth which would *reveal his dependant relation* and give due credit to the nobleman whose open hand has supplied every thread he has? Would such a course be dictated by pride, or humility—a desire to give prominence to the beggar, or the Nobleman?

What about all this talk of “living our holiness,” but refusing to confess its origin?

Has not God united and commanded the testimony of our lips and our life: and is it not impossible to sustain either, without the other?

Why then pervert the Divine order, and forbid that which God has commanded?

CHAPTER XXXVII.

THE HOLINESS MOVEMENT.

THE downward tendency of our nature, as evinced by a deep disrelish for spiritual truth, has created the necessity for epochs of reformation throughout past generations of men. The teachings of the less spiritual systems of religion are more acceptable to unspiritual men. Hence the dogmas of Rome will prevail, and her unspiritual ceremonies control millions of our race till the end of time. In proportion as the great bodies of Christian Protestantism lose sight of their spiritual centers and drift into formalism, in that proportion will they ordinarily, increase in numbers, in wealth and in greatness. It was by widening God's narrow way, that the church shouted over the apparent conquest of the world in the days of Constantine, only to be waked from the delusion after the darkness of centuries, to find that she had been conquered by the world.

From the death of Abel to this day, God has renewed, at different periods, every system of spiritual truth which he has instituted. As organized bodies of men become unspiritual, they are either reorganized or superseded by other organizations. Every great spiritual movement inaugurated by God, has, in process of years, become unspiritual. Gospel truth becomes perverted, and its claims to the veneration of mankind must be enforced by new

methods, or utterly lost to the world. As poor Lot well-nigh became a Sodomite by his continuance in that wicked city, so God's organized forces have always become demoralized by too close contact with this wicked world.

The host of Israel was beautiful to contemplate, as it crossed the Jordan six hundred thousand strong; and in all that multitude there was but one rebellious soul. But this very people were terribly depraved, and her priests the embodiment of sensuality when Samuel was born. The altars of Zion were pure and glorious in the days of King David, but utterly depraved in the latter part of the reign of David's son. The tents of Israel were beautiful for their purity in the reign of Hezekiah, but were a spectacle of abomination in the reign of Manasseh. Israel was purified from corruption under the godly reign of Josiah, but Jerusalem was corrupt as Sodom in the reign of Zedekiah. The conquering hosts of Israel were glorious in righteousness, at different periods after their return from Babylon, but seemed lost to God and goodness when Jesus came. Notwithstanding they had had ages of culture and centuries of divine teaching, they crucified God's only son.

The church at Pentecost "was clear as the sun, fair as the moon, and terrible as an army with banners." See her as she starts out. Her ministers a flame of fire; her blood-washed witnesses whiter than snow; her conquering legions invincible. Devils fled at her approach. At her word the bars of death were broken, and the fetters of the grave were sundered. Heathen deities crumbled, and ancient systems of corruption gave way before the simple preaching of the cross. Darkness yielded to this glorious light, and the world was bending at the feet of Jesus of Nazareth.

Who could have foreseen that such power would be lost in weakness, and such purity drift into corruption. How could such incorruptible doctrines be intermixed with and finally disappear in heathen mythology? How could such simplicity and spirituality drift into a mystic semi-heathen, unspiritual system of ceremonies? Who that sat at the feet of the great Apostle, and listened to his teachings, could have believed that the doctrine of justification by faith, would be lost to the whole Christian world for a thousand years?

The church of Martin Luther, whose corner-stone is the doctrine of justification by *faith alone*, has passed her third century; and to-day, in her stronghold, in her centres of learning, on the very ground where Martin Luther preached, her disciples are sent through a round of ceremonies and service, in order to be justified, that requires from nine to fifteen years. God, by Luther, resurrected the doctrine of justification *by faith* from its grave of a thousand years; but Luther's disciples have found for it a sepulcher.

Mr. Wesley was raised up of God to restore to the Christian world the doctrine of sanctification by faith. Luther was rejected by all Christendom for teaching the simple doctrine of justification by faith alone. In like manner, Mr. Wesley found both the Catholic and Protestant world arrayed against him because of two simple points of doctrine which he taught, viz.: the direct witness of the Holy Spirit, and the attainment of entire sanctification by faith alone.

As justification by faith is the corner-stone of the church of Luther, the church of Mr. Wesley was builded, under God, on the specific doctrine that we are justified, and afterward sanctified, of both which experiences the

Holy Spirit is the inward witness. The words of John and Charles Wesley, have been officially recorded on the first page of every book of discipline, published in either Europe or America, as follows :

"We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America."

"In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified ; but still holiness was their object. God then thrust them out to raise a holy people."

This doctrine is considered of such vital importance to the Methodist Episcopal Church, that each of her ministers must answer the following questions in the affirmative before he can receive ordination at her hands, and be received into the public ministry :

"Have you faith in Christ?"

"Are you going on to perfection?"

"Do you expect to be made perfect in love in this life?"

"Are you groaning after it?"

Not one of all her ministers could have been ordained, in the order of Methodism, without giving an affirmative answer to these questions.

A single century is passed, and hundreds of these ministers unite with thousands of her membership in declaring there is no such experience. Other thousands, who concede the possibility of attaining entire sanctification in this life, are seeking it as Rome seeks salvation, by an interminable series of works. Every student of church history must be aware of the truth suggested in this chapter.

Thus, from the earliest antiquity to the present date, we see this tendency from the spiritual to the unspiritual ; from the substance to the shadow ; from the power to the forms ; from salvation by faith in Christ, to a futile trust in the performances of men. But God has, in infinite love, kept spiritual religion alive on the earth, by the recurrence of periods of reformation during the generations, in which this tendency is arrested, and his plan of salvation is again presented to the multitudes who perish for lack of knowledge.

It is the same truth, the same God, the same mighty Saviour, the same deliverance from sin. But ever and anon during the centuries, it has been hid from men, till the Lord has reproduced his buried truth, and brought forth the hidden glory of his great salvation.

Special agencies have always been used to accomplish this, as Samuel, Elijah, Isaiah and Jeremiah, of the former dispensation ; and St. Paul, Huss, Luther, Fenelon, Knox, Barclay, Fox, Wesley, Whitefield, Asbury, Coughy, Mrs. Palmer, Inskip, Moody, McDonald and Harrison, of our own dispensation. These, with other chosen vessels, have each had their appointment of God to a special work. Some to bring to light a single point of buried truth, others to formulate a system of truth and organize victory. This one to wake the dead with the notes of alarm ; that one, as God's battle axe, to cut through the ranks of sin, and another to specifically teach the way of holiness. It is a marked indication of the wonderful love of our Heavenly Father, that in every age of spiritual declension, he has raised up special agencies to turn back the tides of death and bring deliverance to captive souls.

But another truth gleams from the page of history

which gives us pain of heart. I refer to the fact that *all reformers sent from God, for the purpose of correcting abuses and bringing in a more spiritual religion, have been opposed by the prevailing authorities of the church.* If there is an exception to this rule since the days of Abraham, I have failed to note it. The earth has been drenched with the blood of millions from this source. If the multitudes who have plead with men to be holy, and have sealed this ministry with their blood, were buried side by side, it would belt the earth with graves.

Why this opposition is so nearly universal, it may be difficult to decide; but the fact is before us, that church authorities, in seasons of decline, have always been arrayed against the men and the measures which God has employed to stop the downward current, and turn men to a life of holiness.

Possibly, the following reasons may throw light on this question:

1. *The decline of spirituality is so gradual, that it is not readily perceived.*

In no instance have the ministers of religion, as a whole, either seen or conceded the fact of spiritual declension. The mass—ministers and people—have gone together, and the work has been so gradual it has not been discovered.

No power on earth or in heaven could have convinced the Jewish High Priest who crucified the Lord, that either he or his people were fallen from grace. Not one of the Roman priesthood, which for ages controlled the civil authorities, and incited the horrible butchery of Protestant Christians, could be convinced that he was not doing God service. The professed ministers of God who moved hell and earth to crush the Wesleys, and ex-

tinguish the rising fires of Methodism, thought to suppress an evil. Many of the ministers of God, who in these latter days throw the whole weight of their position and ministry against the holiness movement, do it in sincerity.

2. *The presentation of substitutes for spirituality is a device of Satan by which millions are deceived.* As the life and power of salvation are dying out of organized bodies, or individual Christians, there is an immediate effort to supply a conscious lack with something else.

(1.) *Mental culture.* God forbids that I should, even incidentally, make an impression against the cultivation of the mind. I wish the people of God had a thousand times more knowledge than they now possess. Not a single Christian enterprise could be successfully carried forward—not even the publication of a single copy of the Holy Scriptures, or a periodical for the spread of Christian holiness, without mental culture. But the point of satanic delusion, is in the effort to supply the lack of spirituality by the cultivation of the intellect; the substitution of light in the head for purity of heart, the vain effort to fill the place of God's presence and power in the soul, with our own works and wisdom. To gain a knowledge of scientific truth is right and pleasing to God, but to let such knowledge usurp God's place in the soul, is sin.

Under this delusion, some thoughtful Christian teachers who see the world coming in like a flood, and sinful indulgences increasing on every hand, comfort themselves and say, "Well, it is true that some evils have crept in among us, but we are much wiser than at the beginning. Look at our institutions of learning. Think of the power of the press and the increase of Christian

literature. We have an educated ministry. Our people are more enlightened than formerly. Why this croaking about spiritual declension? We are on the way to victory. Let the young people be brought into the schools and trained for the army of the Lord. Give us an educated people, and we will conquer this world for Christ." This snare is the more devilish, because the object presented is good, approved of God and must have the attention of all good men. If learning were an evil, no good man would fall into this snare.

Germany is the hot-bed of rationalism, not because of her learning, but because of her attempt to substitute literary attainments for saving relations to Christ. No method could be more subtle, no network more damning than the Unitarian profession of faith in the Redeemer, which quietly substitutes culture for the atonement, self-improvement for the new birth, and mental polish for Christ's cleansing blood. Let the eyes of God's ministers be opened to this subtle satanic snare!

(2.) *Another method of quieting the fears of good men on the subject of spiritual declension, is the appeal to numerical prosperity.* "Why all these fears? Are we not growing more rapidly than at any former period?" Every lover of God and his church is comforted when he hears of the increase of her membership. What a solace to discouraged souls, to hear of the widening of the boundaries of Zion. And yet, behind this increase in numbers, is a question which all good men should consider. Ancient Israel was oftentimes furthest from God when her hosts numbered the most.

The church was never, apparently, so glorious as in the days of Constantine. Surely her prosperity could not be questioned, for she extended her hand and with

one grasp took in a whole empire. Was that unparalleled increase in numbers, an evidence of her spirituality? We find the answer in the thousand years of darkness which immediately followed. With these examples before us, is it not wise to study the present as connected with the probabilities of the future? Can we decide that the churches of Luther, and Calvin, and Wesley, are more incorruptible than the church organized at Jerusalem under the flame of Pentecost? Let us reflect, and humble ourselves before God.

(3.) *The wealth, and enterprise, and influence of the church are cited as an indication of spiritual prosperity.* These agencies are good in themselves, and when rightly used, aid in the advancement of the Redeemer's kingdom; but because they have been wickedly perverted from their proper relations to the work of the Lord, many holy men have very foolishly concluded that they are, in themselves, altogether wrong. In so doing they have thrown the whole weight of their influence in favor of indolence, poverty, and inaction. God uses industry, economy, enterprise, wealth, and influence, to advance the purest spirituality. To reject these agencies because they have been perverted, is as foolish as to reject the gospel. To use them as God designs, is the purpose for which they are given, and is pleasing to him.

But in times of declension, these agencies, so powerful for good, become a power for evil. The more powerful the organization of an army, the better for the defence of a country; but if it becomes disloyal, just in proportion to its power does it become an evil. If the organized appliances of the Church of Rome were the outflow of holiness at the center, they would conquer this world for Christ in twenty years; but as they are not, this organi-

zation is one of the greatest existing evils. If the mighty agencies of Methodism were all saturated with the spirit of holiness, they would completely revolutionize this world in fifty years. It is because of the excellency of these agencies that good men are led to trust in them, in the delusive hope that they will compensate for the loss of gospel power. The power of the church at Pentecost was not vested in the strength of her organization, nor dependent upon numbers. It is written that "one shall chase a thousand, and two put ten thousand to flight."

(4.) Another form of delusion in seasons of spiritual declension, is the *substitution of ritualistic ceremonies for divine power*. The original Mosaic ritual contained ceremonies which St. Paul declares, neither they nor their fathers were able to bear, and yet in their times of backsliding they were ever adding to those ceremonies.

The Christian church, starting out with tongue of fire and heart of flame, with the rites of baptism and the Lord's supper administered in the simplest form, seemed wholly untrammelled with ceremonies, and all her services were characterized by simplicity. In after centuries, when she lost the tongue of fire and heart of flame, she must have seven sacraments, and ceremonies without number. This devotion to ritualism is not only an indication and accompaniment of spiritual dearth in Christian bodies, but is inevitably associated with *all false worship* as well.

The human soul away from God, and ever pressed by a sense of want, must have something to meet this demand, and frequently tries to satisfy itself by increased activity in church labor. This is a most subtle delusion, because Christian activities always result from the deep-

est spirituality, and men who are the most spiritual are usually the most active. Many, who are utterly bereft of God's presence, will go through heat and cold to *work out* their salvation. Roman Catholics throng the sidewalks of the city before daylight in the winter time, and crowd their way, like a great army, to the cathedral, when it would be difficult to get five spiritual persons to a Holy Ghost prayer-meeting. Many members of Protestant churches, who have never been born of God, or who are now so backslidden in heart they cannot endure a conversation on real salvation, will exceed all others in service of the church and Sunday-school. Is it not alarming that so many Sunday-school superintendents and teachers are so unspiritual that they can rarely be found in the church prayer-meeting? How easy for them to be deceived by a trust in these works and go quietly forward into despair. Of this class the Saviour makes the following record:

"Many shall say unto me in that day, Lord, Lord, open unto *us*; have we not prophesied in thy name and in thy name done *many wonderful works*?" It is this class of workers that introduces unspiritual, indecent, and immoral practices into the church to carry on the work of God! This unceasing effort to get good fruit from a bad tree, and pure water from a corrupt fountain, results in *Christian* lotteries, grab-bags, fish-ponds, kissing bees, and the lustful dance, to get money to carry forward the work of Jesus Christ! If such practices had been introduced in the beginning, they would have filled the church with horror; but coming step by step, as they have, they are endured by good men, with all their damning results and enjoyed by those who need a substitute for Christ.

Neither of these four classes of substitutes is necessarily wrong, and each, when occupying the right relation to human salvation, is a power for good; hence Satan, in his wisdom, uses them to cover his design, and lead good men astray. While the elements of apparent prosperity are kept in sight, men are prevented from seeing the undercurrent which is quietly, but surely, drifting the masses toward hell.

3. *The demand for reformation is a reflection on the teachers of religion.* To say that the flock is astray, suggests negligence on the part of the shepherd. Hence, the naturalness of the opposition rendered by the priests, and the scribes, and the doctors of the law, to all reforms suggested. In this we see (in connection with reasons previously given) ground for the almost universal opposition of church authorities to every radical reform which has occurred in the church since the days of Christ.

If you point out to a mechanic some defect in his work, it implies failure, and the pride of his heart is touched. If you expose an imperfection in a statue, it implies a lack of skill in the sculptor. If a man of medical skill reveals a hitherto unperceived phase of disease in a patient, and prescribes the remedies necessary, the attending physician will directly oppose the new diagnosis and treatment. Human nature is the same the world over, throughout the generations. The same in ministers and Christian teachers that it is in other men.

When Christ came to Judea, proclaiming the gospel of salvation, the common people heard him gladly; but the priests, the rabbis, and the doctors of the law hunted him like a wolf in the mountains of prey. His pure life and holy teachings seemed to be a direct attack on their integrity and ministry.

For these reasons, it may be, the ministers of religion and church authorities united in the persecution and burning of Huss, and millions of martyrs, before and since his day. These reasons, and others, were at the base of the slaughter of the Huguenots, the murder of early Quakers, and the driving of Wesley from his pulpit to the tomb of his Father, with the summons from God to herald the gospel of holiness! All of this was done by the authorities of the church and the ministers of religion.

The design of this painful recital is to show that the opposition of church authorities to the present holiness movement, is but history repeating itself, and is no indication that the work is not of God. Furthermore, the *opposition thus rendered clearly shows, in the light of all past history, the necessity of the movement.*

CHAPTER XXXVIII.

THE HOLINESS MOVEMENT IS OF GOD.

THE holiness movement either is or is not of God. If it is of man, it is full of danger and decay. If it is of God, his servants need not fear to be identified with it. To aid sincere persons in settling this important question, we offer the following suggestions:

1. *This movement cannot be traced to any human origin.* No human being, living or dead, ever contemplated or planned it. Some, whom God has used as chief instruments in laying its foundations, would, doubtless, have strongly opposed its present organized forms. Mrs. Phebe Palmer was, perhaps, chiefly instrumental in inaugurating the movement, but she had no idea of what God purposed by her agency. As Mr. Wesley had no thought of organizing the most powerful Christian body in America, and opposed it with an honest heart, till he was compelled to yield to the plans of God, in like manner, many of the recognized leaders of the holiness movement have had no conception of its outcome, and have opposed some of its most important measures. Men and women of the various churches have been led out of the ordinary routine of Christian duty without knowing why. Here, a pastor who loves the pastorate as he loves his life, is impelled, by an indefinable force within, to leave his loved work for a wider field. There,

a business man must put his house in order, and shape his affairs for a future wholly unexpected and undesirable. A number of Christian farmers feel strangely moved to aid in the salvation of the perishing, and they plan a laymen's camp-meeting, in which the fires of holiness break out. This leads to the organization of a 'Laymen's Holiness Association,' and results in bringing many hundreds to the joys of pardoned sin, and the experience of holiness. Three or four ministers are mutually impressed with the necessity of holding a holiness camp-meeting. The seal of God's approval of the service is so manifest, that they are compelled to go further. An association is formed for the purpose of holding a number of camp-meetings for the promotion of holiness. The work enlarges till many earnest inquirers look to them for specific instruction on the subject of holiness. To meet this demand, and remain true to God, they are compelled to furnish these thirsting thousands with specific holiness literature. Thus, the unexpected springing up of a monthly magazine, with books and tracts, all teaching the way to Christ's cleansing blood.

One minister, comparatively illiterate, stands alone for years. He preaches and prays and testifies and sings and shouts, as here and there a soul is blood-washed through his ministry. He mourns the downward tendency, as the sympathy of his brethren seems oftentimes withdrawn, but at last God brings one of them to stand by his side. Another, and yet another is added, till God has bound three or four souls in bonds of perfect love. The obligation to disseminate the gospel of holiness among the people of God in all the churches, leads them, after much prayer on the subject, to publish a paper which

shall be the medium of instruction on the special doctrine of holiness. Without a dollar, or a subscription list, with nothing at the base but unshrinking faith in the God who leads, they launch a weekly paper. But God touches the heart of a wealthy layman, and gives him no peace till he pledges three thousand dollars for the support of that paper.

This band increases in numbers, though some fall away. Some are unwilling to bear the ever-increasing responsibility, and others, thinking wrong methods are being introduced, fall out of the ranks. All of them, with very few exceptions, are holy men, and partakers of the heavenly calling; but some are fearful of results, others tremble and retire, because, if they go this way, they must go with the Master by Herod's judgment seat. Strong men faint in the harness from fear of what is coming, and the wisest trust only in God, and go forward as he leads.

"God works in a mysterious way, his wonders to perform." When God determined to break the chains of slavery, he revealed to no man the time or methods of its accomplishment. In like manner, in the holiness movement, his faithful servants have "gone out not knowing whither they went." The way has been so rugged, at times, that many have turned aside; but God has put two in the place of each faltering one, and the ranks of the holiness army are steadily increasing.

We call attention to the remarkable fact that the holiness work has sprung up, simultaneously, in different parts of the earth; in the east, in the west, in the north, and the south. In the old world, and in the new; among Arminians, and among Calvinists; in cities, in towns,

and in country places; indicating an unseen hand and guiding power.

A mechanic, in Pennsylvania, receives a call from the chaplain of King William's court, to come to Germany and teach the church of Martin Luther the way of holiness; and four hundred learned ministers sit at the feet of a Presbyterian layman, to learn of holiness, in the city of Berlin! A young minister, whom God hath baptized with the Holy Ghost and with fire, completely girds the earth with holy song, as he travels to regain his failing health.

One of Wesley's mightiest sons is sent to the other side of the globe to receive this blessed experience, under the instruction of a Presbyterian minister. Suddenly an organized army springs up in Europe, to spread holiness, and the power of Satan is broken by its advancing legions.

A number of holy men and women are compelled, by their convictions, to make the circuit of the earth, and are invited to preach, and sing, and testify of holiness, in the shadow of the Vatican. Reader, who do you think has planned, and whose hand is guiding this movement?

2. *There are no sinister motives presented by its advocates.* All human enterprise must give promise of available compensation to insure success; but the facts prove that some who are recognized leaders, have become identified with this movement at the loss of "all things." If it is not of God what motive can impel them? Every minister who seeks the experience, has a hard struggle over the question of his future ministerial standing; and many, who once received it, have ceased to confess it because of the fiery trials which it brought upon them.

Other ministers, not a few, trifle with God and resist conviction, because they know it would endanger their standing among their brethren.

This record is not made in the spirit of complaint, but to show that sinister motives do not lie at the base of the holiness movement. Much could be truthfully written of temporal losses which have inevitably resulted from accepting a place in the ranks of the holiness army. Many have thus lost social position, and seen the faces of those whom they loved turned coldly away. Ministers of ability have joyfully exchanged a handsome support for a bare sufficiency, that they might proclaim the gospel of holiness.

3. *It makes open and resolute war against all that is wrong.* The holiness teaching deprives its adherents of indulgence in any sordid pleasure. It not only requires rectitude of conduct, but, inexorably demands the expulsion of every evil from the heart. It not only requires honesty in action, but the utter extirpation of every dishonest desire. But the supreme point of difference between this and the common teaching, is in the present destruction of all sin in the heart. Holiness demands the abandonment of impure conduct, and the removal from the heart of every impure desire, motive, and affection. Because of this, the slightest discrepancy in conduct on the part of a person professing holiness is heralded abroad.

No people are so scrutinized by the world, or so uncharitably judged by their fellow Christians. How could a movement involving expense and sacrifice, and making war against all sin, be carried on for sinful and selfish purposes? This could not be of God, unless it did oppose everything wrong and impure.

Can we conceive of the possibility of a movement, involving sacrifice of place, social position, reputation, friends, and money, which antagonizes every moral evil, coming from any source but God?

4. *It disapproves of nothing that is right.* A system of teaching which rejects all that God has forbidden, and accepts what God approves, and only that, can hardly be of men or devils. A system of teaching so opposed to sin in all its forms, may, in some instances, produce a fastidiousness of conscience which leads the possessor to deny himself of some things of which God would not deny him; but no system of truth is responsible for its abuses.

There is nothing in the holiness teaching which does not recognize all of God's institutions. It sacredly regards the relation of husband and wife, of parents and children. It recognizes the authority of God in civil government, and regards the rights of all men. It advocates habits of industry and economy. It insists on honesty of deportment. It urges neatness and plainness of attire, and a judicious use of all the comforts of life.

It proposes just such relations between God and men as shall glorify the one, and secure the highest possible happiness of the other. Such a system of teaching, such a movement must be from God.

5. *The holiness movement proposes, pre-eminently, the dethronement of man and the enthronement of God.* In all worlds where the divine sovereignty is recognized, the holiness teaching is received; but wherever there is rebellion to God, it is most unpopular. Its foundation stone is the absolute sovereignty of the Creator, and the absolute submission of the creature.

It is this point of teaching that arouses opposition to the holiness doctrine. From the first suggestion of the serpent, in Eden, till this hour, the effort of Satan has been the dethronement of God, and the enthronement of man. "And the serpent said unto the woman, ye shall *not* surely die: for God doth know that *in the day ye eat thereof, then your eyes shall be opened, and YE SHALL BE AS GODS, knowing good and evil.*" It is amazing to contemplate the measures used by Satan, from the day of Adam's fall, to put man in the place of God. The direct, and only object of the holiness movement, is to counteract these measures by a recognition of the rights of God, and the destruction of disloyalty in man. The annihilation of hopes engendered by sin, and reaching *life by way of death*, as set forth in this system of teaching, makes the carnal man complain. It is the renunciation of self-gratulation, and sinking into nothingness before God, that we cannot endure.

This war of the churches against the holiness movement, is the old battle between salvation by faith, and salvation by works; the one ascribing all the glory to God, the other practically referring the glory to man.

Every teacher of gradual sanctification, if otherwise acceptable, would be welcomed in any orthodox pulpit in the land. Every intelligent person who believes in sanctification by gradation, teaches the ultimate and complete deliverance from sin of every child of God who enters heaven. While holiness ministers teach that soul and body are wholly sanctified by *faith in Christ*, these propagandists of gradualism, teach the same end must be reached by an endless series of human performances, aided by the finishing stroke of death. Now, why should one of these teachers be received, and the other

rejected from the pulpits of the land ? Because the one seeks it by works, and the others seek it by faith.

This battle began between two brothers, out in a field, near six thousand years ago, and has been raging ever since. Right now, if the holiness teachers would tell the people they could only be sanctified by growth, the opposition would cease.

One has described three distinct stages of experience.

"All of self and none of thee."

"Some of self and some of thee."

"None of self and all of thee."

The holiness movement proposes this third experience, by the dethronement of man, and the enthronement of God; and the battle of the ages will have been fought when its work is done.

CHAPTER XXXIX.

CONFUSION OF OPPOSING THEORIES.

As we take up this line of thought, we are astonished and grieved by the contradictions of doctrinal statements on holiness, which characterize the teachings of those who do not accept it as a distinct experience received by faith.

The doctrinal statements of unconverted men concerning the new birth, could hardly be more confused. On the other hand, there is a very remarkable unity of statement, on the part of those who have reached the experience. Presbyterians, Baptists, Campbellites, Congregationalists, Methodists, and Christians of every denomination, of every variety of training, are wholly without confusion in their practical statements about this holy experience. They may differ very widely on other points, but there is scarcely a shade of difference in their views, as to what is contained in entire sanctification. This unity of sentiment is, largely, the result of knowledge by experience. As Jesus hath said, "if any man will do his will *he shall know* of the doctrine."

We affirm, not only those who bitterly oppose the doctrine of sanctification by faith, but those, also, who refuse to accept the experience, are very liable to confused mental ideas concerning it. In proof, we could quote entire chapters from the ablest writers, which are full of contra-

dictory statements on this subject. As a sample, take up the "Bible Text-Book," and read the following headings on the subject of "*Perfection*:"

"All saints have in Christ."

"Saints commanded to aim at."

"Saints claim not."

"Saints follow after."

"Ministers appointed to lead saints to."

"Exhortation to."

"*Impossibility of attaining to.*"

"The word of God is the rule of."

"Designed to lead us to."

"Charity is the bond of."

"Patience leads to."

"Pray for."

"The church shall attain to."

"Blessedness of."

All this mass of contradictions is supposed to be sustained by the word of God. Such a conglomeration of confused propositions would never be stated by any intelligent man, who had the experience of Christian perfection.

A close observer will find, that all orthodox Christians, who oppose sanctification as a second experience received by faith, will, sooner or later, involve themselves in some or all of the following contradictions:

"Yes, we must be sanctified after we are converted, but sanctification only means to be set apart or consecrated."

"*Talk to me about consecration!* I gave my all to God when I was converted."

"All persons are made completely holy when they are

born of God. I don't believe God does an imperfect work."

"I believe in growing into sanctification."

"I never knew any one that was sanctified."

"Sanctification don't mean as much as conversion."

"I was sanctified before I was converted."

"No man can be sanctified in this world."

"The Bible says there is none that doeth good, no, *not one*."

"We will be sanctified when we die."

"There is no such thing as sanctification."

"When God forgives sins he forgives *all* sins. I don't believe in your half way work."

"Conversion and sanctification are the same thing."

"*There* is a person who professes to be wholly sanctified."

We have heard every one of the above statements again and again, and in some instances, more than one-half of them, perhaps, in a single conversation with one person. When a man is thus driven from one subterfuge to another, there is a want of rock at the foundation. All this intermixture of thought, and confusion of statement, indicates unrest within.

A parallel is found in the case of the sinner who will not yield to his convictions, or in the bewildered penitent who "can't understand conversion." When he fully yields to God, he is converted, and then his confusion about conversion is gone.

We can know God experimentally, only as he is revealed to our heart by the Holy Spirit, through faith in Christ. He is known as the justifier by those, only, whom he justifies. He is known as the sanctifier by those, only, whom he sanctifies.

We may, by a prayerful study of the scriptures, and reading the doctrinal theories of men whose heart God has enlightened, obtain a correct doctrinal outline of these great experimental centers, but until we know them by experience, there is no power which will either settle or satisfy the soul.

Would it not be well for good men, who find themselves confused when this subject is brought before them, to inquire as to the ground of such confusion? Why not cease this fruitless effort to find out God by our own wisdom, and humbly permit him to reveal himself to us at the cross?

Brother, end this wearying struggle to comprehend this deep experience by mental effort, and *comply with God's conditions, that he may show you his salvation.*—
Ps.91: 14-16.

CHAPTER XL.

HOLINESS AS A SPECIALTY.

AMONG other hindrances interposed by Satan to the work of God, is the cry of "Specialty," "Specialists," "Hobby," "HOLINESS hobby," and the like. He knows that the whole world is ready to catch at a straw if it will furnish an excuse for avoiding holiness. He knows full well, that a little bubble against holiness will outweigh the logic of men and angels, in its favor. Hence the cry of *hobbyism*. Many who take up and re-echo this cry are sincere, but good men ought to know *whose* gospel they are thus heralding. Eternity will reveal the fact, that such, and all other statements made to prejudice the mind against the holiness teaching, originate with Satan. Whole systems of doctrine are full of them. Doctrinal tenets, as dear as life to many, may be traced to this source. False statements about the teaching of holiness ministers are, therefore, accepted without question, and heralded as truthful. We plead guilty to the charge however, and rejoice to make holiness a specialty for the following reasons:

I. *Holiness is one of the special attributes of God.* This made such an impression on the four living creatures before the throne, that they cry incessantly, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." With this attribute of the Godhead we are, also,

so impressed, as to make a specialty of crying, "Holy, holy, holy, is the Lord God of hosts; heaven and earth are full of his glory." We are very sincere in this.

2. *His law is holy in every part.* Holy in itself, because it came from God. Holy in its demands upon all moral agents; requiring holy thoughts, holy desires, holy affections, holy hearts, holy conversation, and holy conduct. Hence it appears necessary to make holiness a specialty.

3. *His gospel is holy.* "The glorious gospel of the ever-blessed God." Holy in its origin, holy in its principles. From foundation to top-stone there is not a command, nor a requirement, nor a provision, nor a promise, which does not lead to holiness as the ultimate result. Hence, it is important to make holiness a specialty.

4. *Holiness is the normal condition of the human soul and body.* As God from eternity, in himself, has ordained holiness as man's special condition, and made him for that condition only, it is absolutely impossible for any soul of the race to find complete rest without complete holiness. Hence, it is right to make holiness a specialty.

5. *The plan of redemption was instituted to restore man to holiness.* The God-man, who came to accomplish this work, was completely holy—holy in his Godhead, holy in his manhood. His holy humanity exemplified the condition which he came to restore to his followers; not in some other world, nor at some period in the eternity to come, but on earth and now. In the world, where this image was lost, it is to be restored; "*for as he is, so are we in this world.*"—I. John 4: 17. His life was holy; his teachings were holy. The offering on the cross was holy, and the object of its presentation was to make men holy. "Wherefore Jesus also, that he might sanctify the

people with his own blood, suffered without the gate."—Heb. 13: 12. Is it then strange that we should make holiness a specialty?

6. *To this end the Holy Spirit is given.* He comes, as the executive officer of the Godhead, to lead men to holiness. His presence makes the ungodly shiver, because he is holy. He is an unwelcome visitor to the lukewarm professor, because of his holiness. He comes uninvited into the heart of backsliders, for his coming makes their condition appear more terrible.

The Holy Spirit convinces of sin, that he may lead to pardon; he executes pardon, that he may lead to holiness. He alarms the backslider, that he may restore him to justification. He restores to justification, that he may bring him to holiness. He persistently whispers in the ear of all God's justified children, "*Be ye holy, for I am holy.*" "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Why not make holiness a specialty?

7. *It is the absolute demand of the Trinity, that every moral being in the universe should be holy.* The demand is imperative. It is the essential requisition of the divine nature, and is revealed in his law, in his gospel, and in the leadings of the Holy Spirit. It is indicated by the joy of angels, and the agony of devils; by the happiness of heaven, and the misery of hell; in the rest of those who are holy on earth, and the restlessness of the multitude who refuse to be holy.

8. *Holiness includes all that is good, and rejects only that which is evil.* It demands uncompromising submission to God, even to bringing "every thought into obedience to the law of Christ." It restores to harmony with the whole pure universe, by bringing its subject into har-

mony with the divine will. It separates the evil from the good, even to the thoughts and intents of the heart. Who should hesitate to make holiness a specialty?

9. *Holiness is the object of God's revelation to man.*

Bishop Foster says, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from Alpha to the Omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling all through revelation—the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer—the great central truth of the system."

10. *Holiness is a necessity to the greatest Christian usefulness.* Because—

(1.) It delivers the soul from the fear of man, "which brings a snare." The most spiritual bodies of Christians are greatly hindered by "loiterers," or "hangers-on." Many of these were truly converted, but failing to obey God and "go on unto perfection," they continually shrink from the duties assigned them. Every one of these would be ready, at any moment, and for any duty, if wholly sanctified. This one feature of the holiness experience,—the deliverance from the fear of man—is sufficient to demonstrate its importance, and its distinctness from the experience of justification.

(2.) Holiness alone removes from the heart the inclination to disobey God. The warfare which is continually going on in the soul of justified Christians against unholy affections were not removed in justification. No; God makes a specialty of removing unsanctified affections, only when the soul is sanctified. It is, therefore, quite impossible for any Christian to reach his full measure of usefulness, while so much of effort must be put forth to control these evils in his heart.

Every child of God, not wholly sanctified, is painfully conscious of the fact that the unbelief of his heart is a great hindrance to his usefulness and happiness, and testifies to the presence and power of this inward foe. Can any intelligent Christian deny, that the removal of all unbelief from the heart would at once give him more power with God and men?

(3.) Holiness prepares the heart for the abiding of the Holy Spirit, as promised in the New Testament. Holy men have found a wonderful contrast in the experience resulting from the occasional visits of the Holy Spirit, and the steady assurance which the abiding Comforter brings to the soul.

All Christian experience is false, if this is not true. The Holy Spirit cannot abide in the soul till all that is impure is cast out. He cannot adorn, and polish his temple, till it is made pure. Hence, the power for usefulness, which is given by the indwelling Holy Spirit, cannot be had till the soul is purified from all sin. As the abiding presence of the Holy Spirit, only, can prepare us to fill the measure of usefulness God designs, and as holiness is necessary to prepare the heart for the Holy Spirit's continued presence, we feel that we must make a specialty of holiness.

11. *Holiness alone delivers us from the fear of death, and robs the judgment of its terrors.* There are periods in the experience of every faithful child of God, in which he has complete victory over death and the grave, and the judgment has no terrors; but this is not the abiding condition of the soul. In justification (as is elsewhere shown) we receive the title to all there is in the great Calvary purchase, including complete holiness and heaven; but neither the one nor the other is yet in possession. When the Holy Spirit visits his child to encourage his faith and reassure him of his title, he comes as an earnest of the purchased possession, and gives a foretaste of complete victory; but it is never abiding till the heart is made holy. It is not new-born love, but new-born love made perfect, which brings complete deliverance from these fears. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."—I. John 4: 17, 18.

12. *Holiness is the only possible fitness for heaven.* God has prepared a habitation of spotless purity where saints and angels are to reside. Shut in by walls of jasper, each resident is blessedly conscious that "sin can never enter here." The unfallen sons of the morning are there, their robes of light blazing with the holiness of God. Of all the millions of the ransomed, not one will be there who has not been washed and made white in Jesus' precious blood. Not washed in heaven, for nothing unclean can enter there. No stain was ever removed in heaven. No soul was ever made holy within its glorious walls. Entrance through its portals, without holiness, is eternally

impossible. As the decree has gone forth from God, that none can see his face or dwell with his angels without holiness, and the only time allotted to secure this grace is on this side of the grave, it would not appear unreasonable if the whole world should make a specialty of holiness.

No subject can have closer relation to God, or be dearer to his heart. If the great design of sending his Son was to make men completely holy, how can any Christian be wrong in its advocacy? If heaven cannot be entered without it, is it *right* to treat the subject lightly, or characterize its earnest advocates as cranks and disturbers of the peace?

CHAPTER XLI.

HOLINESS ASSOCIATIONS.

THE church of this generation is vigorously pushing its work for conquest along different lines, by organized effort; and more associations are, probably, existing in one branch of the church to-day, than could have been found in the whole of Protestant Christendom seventy years ago. The majority of these associations are the result of individual enterprise, and after successful trial, they have been adopted by the church as affording the best helps to reach a desired end. This is true, largely, of her official organs, and such associations as the Sunday school and missionary societies. She has, also, either adopted or approved the Epworth League, the Christian Endeavor, the Young Men's and Young Women's Christian Associations, the Woman's Christian Temperance Union, aid societies and associations for the relief of the unfortunate among both men and beasts. Associations are so numerous that the average man must avail himself of the help afforded by the latest cyclopedia, to keep abreast of the advance along this line.

Some of these associations have already effected deleterious changes in the operations of the church, and resulted in worldly and popish practices, which threaten her spiritual life.

These have, practically, separated the young from the older members in church service, leaving the children and younger people to the care of inexperienced teachers, and excusing them from the greatly needed help of gospel preaching. The church prayer-meeting is regarded as a secondary consideration and the class meeting well nigh forsaken.

These associations are so numerous and their demands have become such a tax on physical endurance, that the Sabbath, into whose hours the work is crowded, is, to many, the hardest day of the week, affording no time for reading the Holy Scriptures, secret prayer, and the quiet hour of introspection and communion with God, which brings rest to the soul and gives inspiration for the spiritual conflict which we are certain to meet.

Yet against these are raised no notes of alarm—no official voices of warning. But, when a few men and women who love God, combine in the study of the Scriptures that they may become holy, and “incite others to do so,” immediately an authoritative halt is suggested, lest this dangerous element which has entered the fold, distract the flock and devastate the heritage of God.

A number of earnest Christians, moved by a Divinely begotten thirst for holiness, unite in employing some minister who is able and willing to tell them how they may obtain the experience, and hearing, they comply with the conditions and at once enter into—

“The land of rest from inbred sin,
The land of perfect holiness.”

The rest is so glorious, they at once decide, and rightly too, that the light must be diffused by preaching, testimony, holiness literature, and holy living; and lo, an

association for the promotion of Christian holiness is organized!

"History repeats itself," and the student of Methodist history will discover that, in all essential characteristics, the holiness movement in America is a repetition of the holiness movement in Europe, with its center at Oxford, a century ago. Let us recapitulate.

The movement in Europe originated in inquiries after holiness which met no sympathetic response from the church. The leaders were all loyal members and ministers of the church. The church regarded and treated them as its most dangerous foes. The spiritual condition of the church was such that the holiness revival was a necessity to save her masses of communicants from infidelity and ruin. No special gift is needed to discern how perfectly each one of these conditions is reproduced in the present holiness movement in America; but as history demonstrates the fact that the English church was saved through the agency of the holiness movement, we thank God and go forward; trusting that some future historian will record that, by the blessing of God, our labor was not in vain, but aided in effecting the same glorious result to the church in America.

In spite of the confederated opposition of the church and her ministers, earnest multitudes gathered around the Wesleys, in search of spiritual truth, and they were compelled, against all previous plans and prejudices, to make some provision for the oversight of those thus thrust upon their care by the hand of God. We, at this remote date, can understand that it would have been impossible for them to retain and care for the multitudes brought to pardon and purity by their ministry, without

some organization. Hence, the societies and bands—not churches—of the Wesleyan revival.

The experience of a century teaches us that we do not need more churches, but more salvation in those now organized. Under great pressure new churches have been organized in the name of holiness in some localities, but God has not generally prospered them, and they have hindered rather than advanced the work. On the other hand, the work of the association, when rightly directed, has widened and given perpetuity to holiness teaching. Do you say the church antagonizes associations? We respond, her history proves that she not only approves them, but advocates their continued increase. Her ministers and members by the ten thousand, hold vital relation to unnumbered associations, from those formed to advocate Christian missions, down through all the ramifications of secretism and worldly fraternities. Against these, she utters no word of protest, but through her members, pours out millions of treasure to sustain them. In each decade she increases the number of associations within her own limit, thereby testifying to her approval of them. She cannot, therefore, antagonize *Holiness* Associations, unless she be opposed to the object for which they are formed.

We are in the advocacy of holiness associations—National, International, State, County, and District, till every part of the earth's peopled surface is covered by them. Many reasons could be given, but the following must suffice:

1. We seek, through these associations, to diffuse throughout Christendom, the doctrine and experience of holiness as set forth in the Holy Scriptures and taught by John and Charles Wesley. Surely, if their teaching

was of God, it cannot be wrong for his people to combine in its advocacy.

We make a simple, doctrinal statement, embodying the Wesleyan theory of repentance, and an act of faith for pardon and regeneration; entire consecration, and an act of faith for complete sanctification, to be adopted by all.

This brings within the reach of the earnest multitudes into whose hearts God has put the longing for his wondrous grace, complete salvation, not as the result of human development, but as the free gift of his love.

2. These organizations are necessary, because of the almost universal opposition to the teaching of *sanctification as an experience received by faith*, subsequent to conversion. That such opposition is official and all-pervading in the Calvinistic churches, will hardly be questioned. That this teaching meets bitter antagonism in the strongholds of Arminianism, let those who have definitely and persistently preached it, testify!

In these Christian bodies are thousands who are under Divine conviction for this experience. Their inquiries meet rebuff, opposing theory, and continued discouragement, with rarely an encouraging word relating to their convictions. Through the association, such may be plainly taught and completely sanctified, as other thousands have been, and *still retain their church relations*. As the association is not denominational, the way is open for all the people of God to approach it with equal freedom. If all Methodist ministers were to preach holiness faithfully, it would be recognized as only a Methodist doctrine, and shunned because of sectarian prejudice. If all Methodism were true to the Wesleyan teaching, still one-half of the Protestant world would have no practical knowledge of

holiness; hence, the imperative duty of those who have this truth, to disseminate it.

3. The association is necessary to guard against error. Experience proves that the best available restraints are necessary to keep the majority of human beings from error. It is true of persons in the experience of holiness, that mentally, they could be led astray. In all moral reformation and scriptural revivals there have sprung up erratic and hair-brained persons, who abound in new discoveries, and visionary notions, and special revelations, which, in their own judgment, pre-eminently qualify them to *lead*. Such have, in every age, obstructed every special effort which God has prompted for the emancipation of the race and there is no lack of them in the holiness movement. Against the satanic subtleties introduced by these persons, a multitude of innocent souls needs the defense and safeguards afforded by the confederated wisdom of the association. Without it, it would be impossible to prevent such agencies from distracting the work, introducing error, bringing in side issues, and leading to the ruin of souls.

4. *Holiness Associations are needed to save the church from disruption.* War is inevitable between her spiritual and unspiritual elements, and no amount of ecclesiastical authority can ever extinguish it. The association brings to all who desire it, the untrammelled truth of God relating to holiness, in conventions, camp-meetings and other assemblies that will least conflict with the regular services of the church. Membership in the association is conditioned upon the applicant being a member of some evangelical church, and all its members are advised against unnecessary change in church relation; and while it furnishes the teaching on holiness demanded, it

returns the satisfied and happy pupil to his church home, with new light and a greater measure of love, to spread the holy fire among his brethren. The Association discourages withdrawing from the church because of existing persecutions; and encourages its members to retain their church relations, and diffuse their light among God's people where it is needed. This course is in contrast with the teaching of certain churches which insist that, in order to be holy, you must "leave your church, and join us."

The existence of an intelligent and organized body of holiness people, including members from all the churches, is the best safeguard against church proselytism in the name of holiness. In view of the two antagonistic elements existing in all great Christian bodies, the Holiness Association is, in our judgment, a necessity as the arbiter of peace and the conservator of *church unity*.

5. *Holiness Associations are a providential demand.* No part of the holiness movement is the result of human foresight. Nobody planned any part of it; but each of its leading features has resulted, largely, from the pressure of an unseen hand. The best evangelists are in the field over their own protest, after much delay and hesitation, having been thrust out to meet the demands of God's hungry flock. Their number has been multiplied beyond all expectation and against much opposition. Corresponding with this increase in the number of evangelists, are the enlarged multitudes who demand their ministry, and the association is the natural and necessary result.

6. *The Association is the least objectionable provisional plan for the care of those thus providentially thrown upon us.*

Our brethren may not yet be aware of the fact, but thousands of the people look to the holiness evangelists and ministers for guidance in the things of God. The obligation to care for them has not been sought, but it cannot be shaken off without displeasure to God and the loss of souls. As previously stated, the idea of organizing a new church is repugnant to us, for we clearly see that the crying need is not more churches, but more holiness in those now organized. Out of the holiness movement will never come a new church, unless compelled by the action of those now existing. Multitudes come to us to learn how they may obtain complete sanctification. What shall we say to them, or where shall we send them? Shall we mock their hunger of soul by telling them there is no such experience? Shall we send them on through years of vain and wearying effort, to reach by development, an experience which we know can be obtained only by an act of faith, as the gift of God? Shall we encourage them to repeat the failures of their past lives by efforts to reach cleansing by growth or bring them at once to Christ, to be sanctified wholly?

After being led into the state of entire sanctification by faith in Jesus' Cleansing blood, they very naturally seek instruction as to the *life in holiness* from those by whose ministry they were brought into its possession. Again and again they are instructed to go to their home churches, put themselves under the care of their pastors, witness a good confession in the presence of their brethren and lead a holy life. In compliance with this almost universal order, they go, but return declaring that their testimony is not received, their experience denied, and their profession esteemed a dangerous element by both their pastors and their brethren in the church.

Many of these are the very salt of the earth and the cream of the churches; and their number is daily increasing. Such must have superhuman wisdom and grace beyond measure, if, unaided by right teaching, they are not led into error by either defending their new experience or casting away their confidence under this pressure. To save them and the churches to which they belong, and to spread this holy light, the Holiness Association is the least offensive, most potent and inexpensive agency found among the organizations of men. This is now an offence to some of God's dear servants, but as the years go by, the offence will cease; and when a century has fled, and its harvests have been gathered, history will declare that the Holiness Association was of God.

CHAPTER XLII.

MISTAKES OF PROFESSORS OF HOLINESS.

WHILE it is almost impossible to concentrate too much interest in the attainment of Bible holiness, it is easy to turn people from seeking it, by making a hobby of some special leading, peculiar to personal experience. The lack of wisdom to discriminate between a holy experience and some of its incidental results, has hindered the usefulness of some, and prevented the salvation of others. Many persons have had their attention directed to one particular difficulty in their way when seeking this grace. This may have come from human teaching, or it may have been the leading of the Holy Spirit. If the experience of others does not bear the same particular marks, they are at once alarmed about its genuineness.

One brother is convinced that he cannot attend a county fair and be a holy man; and he therefore concludes that no other man can be holy if he goes to the county fair. This brother's whole attention was probably so absorbed in the excitements of the fair, to the detriment of other and prior claims to his consideration, that the Lord has led him to separate himself entirely from any participation in such exercises. He must be true to his convictions; and, on proper occasions, it may be his duty to relate his conviction to his brethren. This

will do him good, and others no harm. But when he insists that his convictions must control universal Christian experience, that is another question.

Mr. Wesley attended these great assemblies, and urged his ministers to do so, that they might have the opportunity of preaching the gospel of Christ to the multitudes assembled. Whether the immoral and wicked practices which have, of late years, been interwoven with these occasions are a complete barrier to the presence of Christians, is a question about which good men entertain different opinions. Personally, the writer has been conscientiously hindered from attending fairs for many years; but he would not dare to unchristianize brethren who do attend them. The united Christian power of this whole country should be thrown against these evils which have been introduced, till they are withdrawn; but fairs, when properly conducted, are of great advantage to the enterprise and success of any country. Holiness teachers who indiscriminately attack these legitimate exhibitions of a country's products and unchristianize those who attend them, will greatly embarrass their own usefulness, and do great damage to the cause of Christ. Let persistent opposition be rendered to all that is wrong, connected with them. Let all whose convictions thus direct, stay away and on suitable occasions, testify to the Lord's leadings with them. Let those who have no such convictions lay the whole matter before God and obey the best light they can get. Let the moral tone of the church be brought where such practices cannot be persisted in; but he who thinks this can be accomplished by unceasing harangues on the evils of fairs, and uncharitable attacks on the motives of those who attend them, will at last find his course a mistake, and the effort of his life a failure.

Other questions, of like character, are continually presented to us. Church suppers, sociables, festivals, and the whole question of entertainments, pure or impure. With a wisdom surpassing human understanding, Satan has intermingled the evil with the good so skillfully that it is difficult at times to determine just where the good ends, and where the evil begins. Social influence is a great power for good, and he who ignores it, or fails to use it as God designs, will find his usefulness greatly circumscribed. There is a great need of profounder fellowship among Christians; and that a familiar interchange of thought and feeling among men is legitimate and from God, none can doubt.

The purest and most perfect social benefits should result from holy love. God has ordained social intercourse as a means by which his joy in us may be increased, and our usefulness enlarged. That our social faculties should be sanctified and used for God, is just as plain as that our bodies should be thus used. That the use of these powers should be abandoned by the Christian, because they have been perverted by sin, is a devilish delusion. Our social powers are among our best gifts from God; and it is the office work of grace, not to destroy, but to purify and regulate them. Even infants are pleased with each other's company, and the joy of children, in association, is beyond expression. In after years Satan often succeeds in turning these powers into impure channels, and they are used with fatal consequences in the pathway to inebriety; and many a noble soul is thus swept resistlessly forward into ruin. Multitudes of dashing, jolly boys are led step by step, by perverted social influences, from a pure beginning, into vice in almost every form. Because of the greatness of this power for evil, when

perverted, many holy persons have felt compelled to withdraw themselves from social intercourse altogether. Hence, there are blessed men who were full of sprightliness and force before they were sanctified, who are now unsocial, and sombre, and a trial to others, in every company they meet. *Is this of God?*

But few persons have had the privilege of as extended association with holiness people as myself; and, before I die, I must record my judgment, that in many places, we fail to secure the results that God designs, because we are wanting in friendly intercourse. There must be familiar association with the people we would save. Neighbor should visit with neighbor; friend with friend. We should eat and drink with each other, and spend an hour in friendly conversation; not for purposes of gossip, nor foolish talking, nor to engage in play; but for mutual benefit in friendly, religious communion.

There is a wide range to social conversation within the limits of right and holiness, if we determine to glorify God, and help our neighbor. The holiness river has many tributaries; and it is blessed to open a conversation on some subject that interests your unsaved friend till you can enlist his feelings, and then lead him and the subject to Christ. Perfect love to God, and loving our neighbor as ourselves, must bring us nearer to him, and unite us more closely to our fellow men. Brother, get your social faculties sanctified, and use them for Christ.

Church suppers, festivals, church fairs, Christian card parties, and Christian dances, have all been united by satanic art. The unspiritual element which controls them, and the impurity resulting from them, indicate to holy men their satanic origin.

There ought to be real Christian festivals. There

ought to be real Christian suppers. If we are so defiled that a few Christian men and women cannot eat together without corrupting themselves, it is time we gave up the fight and let Satan have his way. There was much more sociability when the church was purer than it is now. God has commanded that his servants should meet in social fellowship. Gen. 19: 3; 21: 8; Ex. 5: 1; 12: 14; Lev. 23: 39-41; I. Kings 8: 2; Hosea 12: 9.

The Lord Jesus and his disciples were accustomed to attend these feasts. Luke 14: 7-11; 15: 2; John 2: 1-11; 5: 1; 7: 2, 8-11; 12: 2, 12, 20; Acts 18: 20, 21.

It is not prohibited in the Scriptures. Instead of forbidding it, counsel is given to those who thus assemble by the Lord Jesus and St. Paul, thereby encouraging the practice. Luke 14: 12-17. John 8: 8. I. Cor. 10: 26-33. In this last scripture, Christians are authorized to attend a feast, even among unbelievers, and are counseled as to their conduct while there.

We find no reason in revelation, or in experience, which should drive us to our present extreme in reference to social intercourse. It has begotten an increase of selfishness, and lessened our love for each other. It has well-nigh driven Christian hospitality out of the world. Satan knows that if he can shut up each family to its own interests alone and cut the social cords with which God has bound men together, he will thus diminish the inheritance of love and widen the reign of selfishness and enmity. To this end, he has perverted this divinely appointed means, as he has the pulpit, the press, and the power of song, from its original design, that he might deprive the people of God of this power for good. Hence, churches that have lost the spirit of benevolence, and have no heart to give of their money for God's service,

have introduced the tables of the money changers into their Christian feasts, and turned them into seasons of revelry and folly. In so doing, they have supplanted Christian benevolence by cupidity, and exchanged the lofty motives of the gospel for truckling appeals to sensual appetites. They have lowered the standard of Christian honesty and morality, by resorting to trickery, fish-ponds, grab-bags, and lotteries; and made the house of God a place of merchandise. For such proceedings we have no apology, but a heart full of regrets. The Lord be gracious to his erring ministers and people.

Rev. J. A. Wood says of fairs, festivals, tableaux, and theatricals, as a means of raising money for church purposes: "They are decidedly wrong, and a disgrace to Christianity. Modern religious theatres, fairs and festivals, with their whole programme of grab-bags, post-offices, fish-ponds, lotteries, games, and dancing, under a church sanction, are a shame and a curse, and should be abandoned by the whole church as belonging to the world, the flesh, and the devil. It may be said of many churches in this regard, '*Ye are cursed with a curse.*' God wants no money raised by such means to carry on his work. The finances of the Christian church should be conducted on Christian principles, with common sense, purity and honor. A careful observation, during a ministry of thirty years, has convinced us that these modes of raising money are fruitful of evil, and should be abandoned."

But shall we, therefore, decide it wrong for a number of Christian families, at appointed times, to meet and eat and drink together, and enjoy an hour in deepening mutual fellowship by the interchange of thought and friendly greetings? Is it, therefore, inconsistent with

holiness or the Word of God, that a whole society of Christians, rich and poor, should meet annually, or oftener, to break bread together, and cultivate holy friendship, and draw nearer to God? Would to God the Christian world had to-day, love enough to restore the feasts of charity characteristic of Christianity in its purest age.—II. Pet. 2: 13; Jude 12.

The above instances are given to represent all entertainments of kindred character, with the hope that more attention will be given to separating the pure from the impure, and to aid the reader in exercising a New Testament charity. It is also, in every instance, a damage to the cause of holiness, to make harsh and unwarrantable attacks upon our fellow Christians, for doing what to them, seems innocent and right.

A body of Christians have labored long and earnestly, to gather from the streets and alleys of the city, a number of poverty-stricken children, and form them into a Sabbath-school, and teach them God's word. After thought and consultation, the wisest and best of the teachers conclude that a day spent in a grove, with these little ones, would increase their love for the Sabbath-school. Articles of food, which their parents cannot furnish, are prepared by loving hands, and loving hearts make preparation to amuse, and make glad the hearts of those whom sin has saddened. Under the care of teachers and parents, this company of children pass the day in a Christian picnic, and nothing immoral or sinful is indulged. "But my conscience is opposed to picnics, good, bad and indifferent;" so it becomes my duty to unchristianize all these laborers, and denounce their efforts as unchristian and wicked. Would it not be well for me to search the Scriptures, and learn whether God forbids such service or

not? Had I not better inquire whether Jesus ever dined in the woods, with a great company of men, and women, and children? Why should the liberties of my brethren be judged of by my conscience?—I. Cor. 10: 29.

That a Sabbath-school picnic may be conducted in a sinful way, none will doubt; but that such occasions, wisely controlled, are necessarily wrong, we deny. God has ordained that children shall play, and he who undertakes to counteract this order will neither glorify God, nor advance his cause, by so doing. The effort to put children under the restraints which belong to mature years, is a foolish perversion of the Gospel of Christ. The sobrieties of riper years are as wrong for children, as are the plays of childhood for mature years. "When I was a child, I spake as a child, I understood as a child; I thought as a child; but when I became a man, I put away childish things."—I. Cor. 13: 11. That which is innocent in children, and pleasing to God, would be sinful in persons of riper years. Hence, the amusements and recreation necessary to the life of a child, must be put away in manhood. When Christians of mature years are compelled to seek happiness in the amusements appropriate to childhood, it indicates that Christ is to them a failure, or that they do not know him. Again, I must record my convictions against an indiscriminate attack upon innocent pleasures, because they may have been perverted and wrongly used. A morbid tendency to condemn that which God does not condemn, and to disallow that which he allows, may be numbered with the mistakes of holiness people.

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CHAPTER XLIII.

DRESS.

THE right relation of holiness and holiness teaching to the subject of dress, is a question of no ordinary importance. Not that the matter of apparel constitutes one of the great Bible centers, but because a failure to give sound teaching on the one hand, and extravagant views and teachings on the other, have resulted in much evil to the cause of God. There is but little said on the subject in the Holy Scriptures, and that little refers, almost exclusively, to the dress of women. Among all the teachings of Christ, not one sentence can be found which directs his followers how to dress. He only refers to the subject to indicate that but little or no thought should be given to it.—Mat. 6: 25-33. The oft-repeated statements of Paul and Peter, when thoroughly analyzed, simply mean that God requires his daughters to seek their adornment in a meek and quiet spirit, and not in their apparel. As he warns his sons not to set their heart on money, he cautions his daughters not to set their affections on dress; because he knew the tendency of the one toward money, and the tendency of the other toward personal adornment. If the heart of woman inclined, naturally, to the love of money, and the heart of man was set on display in dress, the teaching would be reversed.

Let us look at the Scriptures. I. Tim. 2: 9, 10: "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I. Pet. 3: 3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Giving all the sons and daughters of God the right of personal judgment and conviction as to the import of these two passages of Scripture, the writer would beg leave to record his own convictions as to their real meaning.

1. The adornment required, is not gold, nor pearls, nor shamefacedness, nor modest apparel, nor costly array, nor broidered hair, nor plain dress; but *Christ-likeness*. The "adornment" prescribed by Paul and the "ornament" by Peter, do not relate to the dress at all, but to the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," and to "good works."

2. To this end, there must be a complete transfer of the soul's supreme attention, from the outer to the inner man. This truth is set forth in the sermon on the Mount: "Therefore take no thought, saying, what shall we eat? or what shall we drink? or, wherewithal shall we be clothed?" That is, be not anxious about your food, or clothing—give little thought to either the one or the other. "But seek ye first the kingdom of God, and his

righteousness, and all these things shall be added unto you."—Matt. 6: 31-33.

3. In order that the supreme attention of the soul may the more easily be directed to the inner man, the Holy Ghost commands "modest apparel, with shamefacedness and sobriety." This indicates modest attire, womanly unobtrusiveness, and a careful demeanor. Such modesty of deportment is inconsistent with superfluous ornaments and gaudy attire, which are put on for the purpose of display. The one seeks obscurity; the other seeks observation. The one seeks to be known of God; the other seeks to be seen of men. The one gives supreme attention to the inward adorning; the other gives supreme attention to the outward adorning; the one to how she may appear before men, the other to how she may appear before God; the one devotes her time to the preparation of attire, the other to active service rendered to Christ. As it is impossible for a man whose heart is set on money to be a spiritual man, so it is impossible for a woman to be holy, while her supreme attention is given to dress.

The use of clothing is left by the Scriptures to individual conviction for adjustment, as is the use of food. Both are provided, by the Lord, for the comfort and life of his children. Too much or too little attention may be given to the food we eat; too much or too little attention may be given to our dress. We may impair our Christian experience, make the soul sluggish, and shorten our life by the wrong use of food; and the same results follow the perverted use of clothing. We may dishonor God, and bring condemnation upon ourselves, by devoting time that God would have used otherwise to the gratification of physical appetites. In like manner we may

dishonor Christ, injure our fellow-men, and drive the Holy Spirit away from our hearts by the waste of time spent in adorning our dress to win the admiration of men. We may spend money in a most ungodly manner, to gratify our appetite, or wickedly waste the Lord's substance in useless and foolish attire. It is a painful fact that, to-day, millions of the Lord's gold and silver, which should be used to spread his kingdom, and to help his poor, are worse than wasted by professing Christians, in personal adornment.

And there is the accompanying fact, still more painful, the multitudes of the Lord's poor are driven from the sanctuary, because the Lord's house is made a place of fashionable resort, where deceived multitudes, bearing the Christian name, display their costly array. Thus, at the expense of time and money, of brain and heart, and of the souls of men, God is dishonored, the rights of men infringed, purity and humility endangered, that pride and the lust for admiration may be enthroned.

Rev. J. A. Wood says, "Adornments serve to engender pride, excite unhallowed passions, and love for the gilded trifles of a depraved world. They not only develop and cultivate the passion for display, but excite envy, jealousy, evil speaking, covetousness, hypocrisy, hatred, and discontent. Christians should be models of *neatness, economy and plainness*, and not conform to the irrational and sinful customs of depraved humanity. 'Thou shalt not follow the multitude to do evil.' This evil is a distinguishing mark of the multitudes who throng the broad way to destruction.

"They lead to extravagance, dishonesty, and dissipation, and consume a vast amount of time. They pervert the judgment and foster habits of self-indulgence, which

eat out all spiritual vitality in thousands of professing Christians"—Perfect Love.

O thou Man of the seamless coat, what will become of multitudes of thy professed followers?

We give the following counsel on this difficult question:

1. Let every Christian dress as he prays, in the name of the Lord Jesus, and to the glory of God the Father. Follow the same direction in making all your purchases. Use only that portion of time which you believe would please God, in the preparation of your attire and that of your family. Follow no fashion which is immodest, for any consideration. Avoid any form of dress which will bring you into notice. If others waste the Lord's substance by trailing it in the dust for display, don't follow them. If their clothing is immodestly short, make yours longer. If the style of dress is such as to awaken impure desires, you appear in modest attire. If it is gaudy, let yours be plain. If it is slovenly, let yours be neat. How many of the Lord's blood-washed daughters have deprived themselves of a rich experience, and of power, by clinging to external adornments and ungodly array!

2. In order to avoid errors on this subject, use your common sense. It is the gift of God, and the failure to use it is sin. The woman who will insist on wearing an article of clothing, merely because it was worn a hundred years ago, is a devotee of fashion, and it is just as sinful to be the slave of an old fashion as of a new one. I knew a woman who, when tight sleeves became fashionable, put on enormous sleeves, and wore them for years, to avoid being in the fashion. Such persons need to pray for a baptism of common sense.

Adjust yourself to the customs of the country where

you live, as far as is consistent with an enlightened conscience, the teaching of the Scriptures, and the dictates of the Holy Spirit, in the exercise of good common sense.

3. Use economy, neatness, comfort, in the attire which will make you of greatest service to Christ. Goods which cost the least, are oft-times most expensive in the end, and sometimes that which is most costly, is the cheapest. If your heart is right with God, you will not purchase any article about which you have doubts, without first asking counsel of him. It is often much more difficult to make plain attire appear neat, than that which is more elaborately trimmed. Seek to combine neatness with plainness, and get wisdom to attire yourself without superfluous ornaments.

To conclude that God would have you dress without any regard for your appearance, is a sad mistake. The woman who is reckless about how she appears, is unfit for the society of either God or man.

It is a shame for the daughters of the great King to appear in careless, awkward, or slovenly attire. Men will not follow customs in dress which continually deprive them of comfort, but women will. The dress which cramps the vitals, by so changing the form of the body as to fetter the action of the lungs, of the stomach, and of the heart, is unquestionably of the devil. This diabolical practice among the Christian women of America, is more abominable than the feet cramping of the Chinese, or the changing the form of the brain, by the Flathead Indians. Not one woman will concede that she is guilty of the practice, and but few can be found who are not injured by it. In nearly every household, in the homes of affluence, and in the abodes of poverty, from infancy to

old age, remorselessly the work goes on, and the beauty of the "human form divine," is exchanged for the similitude of the wasp. If this practice is continued for another century, the progeny of American mothers will be blighted and miserable. See Dr. C. H. Fowler's work, "Home and Health," published by the Methodist Book Concern; an invaluable book for the family.

4. You should dress with due regard to your occupation, age, surroundings, and circumstances. No sensible woman will dress the same under all circumstances. The declaration that God would have her wear to a wedding party, the dress which is suitable to the seclusion of her own home, has no foundation in the Scriptures. That a queen and a peasant girl should dress alike, is contradictory to scripture and common sense. The attire of the woman whose duty it is to care for harvest hands, should differ from the attire of the woman whose duty it is to preside in the gubernatorial mansion. Those who would compel a young lady to adopt a style of dress suitable for a woman of sixty years of age, are better fitted for the lunatic asylum than to be Christian teachers. A Christian woman must give more attention to her dress in attending a city church, than is required when attending the services on a camp-ground. At all times, in all places, under all circumstances, let each Christian woman act as in the presence of God, and put on nothing which she believes would displease him. Let her deny herself of everything that does not please her Heavenly Bridegroom, and dress, in every place, as if she knew he were now coming.

5. Having well-defined convictions of your duty, follow them, and *permit others to do the same*. If you have no convictions on the subject of dress, get them. Be

sure you do not decide with the flesh, and against the Spirit, nor yield to the wishes of worldly men and women. Don't allow the fantasies of nervous and officious persons to direct you, but get the best light you can from the Scriptures, and the Holy Spirit, with the best help possible from human teaching; then follow your own convictions. There are certain well-meaning persons, who do immense damage to the cause of holiness, by continued harangues on the subject of dress. Such are always unsafe guides to others. They have a right to testify as to their own convictions; but when they would compel others to follow such convictions, and unchristianize them because they do not, they do violence to the Scriptures, and injure the cause of God.—Rom., 14 chap.

6. Wisely throw the weight of your whole life in favor of the inward adorning. Wear nothing which you know prevents the profoundest union of your soul with Christ. Let your example prove that your great care is to please God, and be conformed to his image. If you give too much attention to either the plainness or superfluity of your dress, it will hinder the work of God in your soul. Every woman secures a shallow Christian experience, who gives too much attention to dress. Jesus says "Take no thought," or be not anxious "About what ye shall put on." There is great danger in giving too much attention to beautiful attire; there is also danger in giving too much attention to *plain dress*. More evils result from the former, but both are evil. The holy woman who makes her dress her hobby, from that very hour, endangers her own experience, because—

(1.) By such a course her attention is diverted from the heart, to the exterior.

(2.) She is thereby changed from an evangelical

Christian to a legalist, resulting in less faith in Christ, and more faith in works. It is not difficult, even now, to become a Pharisee.

(3.) Being diverted from inward holiness, which is the source of all accepted outward holiness, to a simple incident of outward conformity, she is in imminent danger of losing the one, as she becomes intensely interested in the other. With her attention unconsciously drawn from Christ to her hobby, she loses the Christ-like spirit. Her views, which have originated in a center of intense light, are exacting. As her internal love for Christ is by degrees displaced by her hatred of superfluous dress, a new center is formed; and the woman, who was sweet-spirited and winning, becomes bitter and repulsive. She who was gentle and loving becomes harsh and uncharitable, while her "shamefacedness" and modesty gives place to sarcasm and obtrusiveness. Thus precisely the opposite character from that portrayed in the texts upon which we have been dwelling is arrived at, (I. Tim. 2: 9-12; I. Peter 3: 3-6,) and Satan has secured the end he has been seeking, as she, and the sister beside her, who is the devotee of fashion, have both lost sight of Christ, in the all-absorbing question, *What shall we wear?*

CHAPTER XLIV.

FANATICISM.

WEBSTER defines fanaticism, as, "excessive enthusiasm; wild and extravagant notions of religion; religious frenzy." Enthusiasm as here used, may be defined as a conceit of divine possession and revelation, leading to extravagant views and overheated imagination; a state in which the judgment is ruled by the imagination, exposing its subjects to dangerous errors. Fanaticism, or, excessive enthusiasm, has not been confined to the Christian religion, much less to the experience of sanctification. Other subjects have produced the same mental condition in all generations of men.

The fanatical element introduced into the holiness work in the days of Mr. Wesley, gave that good and great man more trouble than any other evil agency. If Mr. Wesley's warnings and counsels on this subject had been heeded throughout the great holiness movement in this country, it would have prevented much dishonor to Christ, and injury to his cause. No one internal agency has so hindered the work of holiness, both in Europe and America, as the presence of this hydra-headed monster. Perhaps our greatest mistake has been the failure to detect its insidious advances in time to resist its fatal consequences.

Opposers of the holiness work have stigmatized every

department of the holiness experience and teaching as fanatical, and its teachers as fanatics. This injustice has led the friends of holiness to entirely ignore the presence of fanatical tendencies. There is, too, a profound confidence and love accompanying the experience of holiness, which causes its subjects to be mutually unsuspicious of existing evils. The simplicity of the soul imbued with this grace, is one of the open doors to deception by a subtle foe. Add to this the fact that some of the most earnest persons have been thus led astray, and you have sufficient reasons why the inroads of this terrible evil have been unrecognized by the wisest holiness teachers. But such teachers cannot further avoid responsibility, nor deliver themselves from the blood of souls, by ignoring the presence, and denying the existence of such evils, after they are manifest.

It is easy to see and expose the evils of others, but it requires great humility to confess and expose evils among ourselves. Hence, there are persons who continually repeat what they hear about the wrongs and corruptions of churches and ministers, who are persistently silent about *known* evils and corruptions in our own ranks. This tendency may be of nature, and not of grace.

From personal knowledge, the writer is compelled to concede the presence of this evil in connection with the holiness work. Not in every place, nor generally, but in individual instances, east, west, and south. It may be recognized by some, or all, of the following marks, and is known by its fruits:

- I. Fanaticism rejects the aid of human reason, and the use of common sense, as if these were necessarily at variance with spiritual religion. This results in the rejection of human teaching, and human teachers are, in

the mind of a fanatic, displaced by direct divine inspiration, until he is quite certain that all his words and acts are of God.

2. Fanaticism is inevitably marked by an unteachable spirit. One who is cleansed from all sin, and made perfect in love, and is walking with God, is always ready to receive instruction from the humblest and most unworthy instrument. But the fanatic, after he has passed certain boundaries, cannot be taught by either God or man.

3. Fanaticism is always characterized by the absence of humility. By its agency, a modest, unassuming Christian is made brazen and obtrusive. The subtlety of this spirit is revealed in the putting on of a false humility. No form of pride is more refined or dangerous than the humility thus assumed. Its subject thinks himself humble and will say much of his own littleness, perhaps; but his whole deportment indicates the absence of humility.

The first and most disastrous case of fanaticism ever witnessed by the writer, was a minister. He was modest and unassuming to a fault. It seemed impossible for his friends to lead him to entertain a necessary estimate of his own capacity for successful labor. But when this spirit took possession of him, the change in his whole demeanor was something wonderful. Instead of recognizing a superior, he had no equal, and none were qualified for labor but himself. Dr. and Mrs. Palmer, Inskip, McDonald, and Cookman were mere novices; and he declared, in the presence of witnesses, that "the whole of them knew no more about the Holy Ghost than an old goose." I hardly need add that this case resulted in the

grossest immorality and spiritual death. Fanaticism always fills its subject with inordinate self-conceit.

4. In this condition, the attention of the subject is withdrawn from Christ, (and often from the Holy Scriptures,) and centered on the Holy Ghost. Fanaticism, in religion, is usually the result of false spirit-leadings. It begins by diverting the attention from Christ to the Holy Spirit. This is accomplished either by false human teachings, or by direct satanic agency. The Holy Spirit never leads astray, but there are other spirits that always do. Satan cannot get foothold in the heart of God's child, till he turns the attention from Christ. He cannot induce a holy man to set his heart on any impure or forbidden object. He, therefore, decoys the attention from Christ, and fixes it on the Holy Spirit. In this subtle manner, he transfers the faith of the child of God from Christ to the Holy Spirit. But God cannot save or keep the soul *by faith in the Holy Spirit*. Nor can the Holy Spirit abide in the soul to lead and instruct, only as he is sent of the Father in response to faith in Jesus Christ.

Therefore, as soon as faith is transferred from Christ to the Holy Spirit, we are no longer led by the Holy Spirit, and Satan, as an angel of light, enters in the name of the Holy Spirit. Satan cannot come in response to faith in Christ, but he will surely take possession of the soul if Christ is left out and our faith is transferred to the Holy Ghost. The religious fanaticism of the ages has largely sprung from this root. When Satan has thus separated a soul from its vital relation to Christ, he rarely, at first, suggests a wicked course of conduct. On the contrary, he moves him to increased exertion in God's service, jostles him about here and there, and leads him to seeking attainments from God not promised in his word; urges du-

ties which are unreasonable, and leads his subject to fancy himself called to some wonderful work. Having taken the place of the Holy Spirit, he magnifies the Holy Spirit, and keeps the attention of his subject fixed on the Holy Spirit. Sooner or later, if this delusion is not recognized and broken, the soul thus severed from Christ is led into utter confusion, distrust of God, immorality and death. This false leading is marked, at the beginning, by unnatural petitions to the Holy Ghost, and a peculiar phraseology concerning the third person in the Trinity.

5. Fanaticism ultimately displaces both human and divine love, and brings its subject into an abnormal condition of soul, by impairing or destroying natural affections. Holiness always increases natural affections. As certainly as it is of God, it regulates and refines the love of husband and wife, of parent and child, of friend and friend. Fanaticism relentlessly sunders these hallowed relations. Holiness is perfect love to God, and is exhibited by obedience to all his commandments. Fanaticism displaces divine love by a wild and passionate devotion to the phantoms of its own invention, culminating in corruption of the affections, and disregard for the order of God. That divine love is displaced by impure love, is evinced by morbid attachments to forbidden objects, by indulgences of an imprudent and questionable character, by excuses rendered for sin, and finally, by pleading innocence for acts of grossest immorality, as being authorized and commanded by the Holy Ghost. But few have reached this extreme, yet those who have, are a warning to all others.

6. Wherever fanaticism has arisen in connection with the holiness work, it has been the greatest obstacle in the way of success. This is true in every case where this

spirit has been given prominence in such meetings. It is true not only where it has produced moral corruption, but also where it has been permitted to introduce its fancied revelations, and persistently herald its unscriptural and abnormal experiences.

Names and localities could be readily given, where the whole work of God has been hindered for successive years by this agency. If, as soon as this evil appeared in their midst, after the first or second admonition, all who were walking with God in such localities had at once withdrawn their fellowship from the erring ones, the cause of God need not thus have suffered. But it has been esteemed heavenly wisdom to remain in Christian sympathy with them, till we have ruined them and the cause we sought to advance. Every honest soul may be easily saved from fanatical tendencies, if plainly dealt with in time; but, after delay, every effort is unavailing. May the painful lessons of the past guard us against a repetition of such failures in the future.

Some of the fruits of this evil tree are—

(1.) It disqualifies its subject for the practical work of God. There cannot be found an exception to this rule.

(2.) It necessarily produces great opposition to holiness. Persons who have not the experience of holiness, cannot avoid intense prejudice against it, as they see the fruits of fanaticism in those professing to be sanctified. Scores of those who oppose the holiness work, might now be the heralds of this precious experience but for this baneful agency.

(3.) It produces formalism and distrust among those who are truly sanctified. The "religious frenzy" of one brother, will, sometimes, hinder the advancement of a whole society. It is so easy for Satan to warn thinking

men of the danger of going beyond present attainments, lest they, too, should become fanatical. Let all such know, that *fanaticism is not the result of too much of Christ, but of Christ being displaced by self and foolish imaginings.*

How many of the blood-washed are heeding that note of warning to-day, who lack vitality and power and are deprived of the wealth of an advancing experience, because some one has acted wildly in relation to the deep things of God? And the evil thus wrought by Satan is two-fold in its results, leading to fanaticism on the one hand, and producing formalism on the other hand. The preventive to fanaticism, is sound scriptural teaching, a close adherence to the word of God, an ever-abiding faith in Christ, and the thorough use of good, sound, sanctified, common sense.

The malice of Satan against holiness, indicates the divinity of its origin. The failures and the follies of its professed advocates should lead us to greater wisdom and profounder harmony with the will of God. What we need, in spite of earth and hell, *is holiness; genuine Bible* HOLINESS.

The more there is of the false, the greater the need of the true.

CHAPTER XLV.

SAFEGUARDS AGAINST FALSE SPIRIT-LEADINGS.

THAT "there is a Holy Spirit," is manifest to the personal consciousness of every one who has received "inheritance among them which are sanctified by faith that is in Christ;" and yet there is, even among these, too little knowledge of the further work to be accomplished by his agency in the soul.

As suggested in the previous chapter, much confusion along this line of experience has resulted from the fact that some have been led astray by false spirits, against which we are warned in the Holy Scriptures. Meanwhile, many faithful ones, beholding with astonishment this evil result, and not understanding the cause, shrink from following the Holy Spirit, and are, consequently, robbed of much spiritual liberty and power.

There never can be any danger in yielding to the influence, or leading of the Holy Spirit, nor can too great a measure of his presence be possessed by any Christian. The great need of those who are truly sanctified, is to be continually filled with the Holy Spirit. It will be impossible for a holy man or woman to fall under the control of false spirit-leading, who will persistently heed the followed counsel, elsewhere suggested, which I am impelled to repeat:

1. *Adhere tenaciously to the Holy Scriptures.* The

Holy Spirit always leads in harmony with his word. When Satan attempts, as an angel of light, to imitate the Holy Spirit and lead God's child away, he will soon oppose the word.

2. Get all spirit-leading and enduements from *Christ*. The Holy Spirit always comes from Christ, and never testifies of himself, but of Christ. As faith in Christ, not faith in the Holy Spirit, is the only medium through which the Holy Spirit is received, a steadfast faith in Christ will keep Satan out of the soul; but if faith is transferred from Christ to the Holy Spirit, the soul will soon fall a prey to satanic delusion. No human being was ever led astray by any spirit which came in response to faith in Christ. All enduements of power, all true spirit, leading, come from Christ only.

3. Give close attention to the providence of God. When God leads one in a path of duty, it is generally outlined by the agreement thereto, of his word, his Spirit, and his providence; but Satan's leading will antagonize them all.

4. *Avoid obeying hasty impressions.* The Holy Spirit is always a calm agency, and will never get you in a hurry. False Spirit leading is characterized by *haste*, and often comes at a time when you have the least opportunity to analyze it. Sudden impressions to doubt your own experience, to cast away your confidence, to do some inconsistent thing, or to act rashly, are never from the Holy Spirit. All impressions of a harrassing character, such as *taunting* you as to your past failures, suggesting in a vexatious way, what a fool you made of yourself in praying, or testifying for Jesus, or in preaching are always of the devil and never from the Holy Spirit. The Holy Comforter never corrects the errors of his child in that way.

In all cases where an order is given, and there is reason to doubt as to its *author*, the Lord would have you take time to settle it, before you act; Satan would have you act at once. "*He that believeth shall not make haste.*"

5. Use your God-given, sanctified, common sense. God does not send the Holy Spirit to guide idiots, nor control lunatics, but sane men. These he leads through their judgment and common sense. An almost infallible evidence of false spirit-leading, is the impression to disregard our judgment, and cease to exercise our common sense. Those who have been thus led, are always free to make derision of these God-given powers, and of those who use them. True spirit-leading calls for the exercise of all the powers we have, and in their use we glorify Christ. Holy men, who thirst to know more of the deep things of God, and the profounder revelations of the Holy Ghost, need never fear, if they will adhere to the above rules for seeking.

Other spirits lead astray, but the Holy Spirit never. He is given to abide within, to guard us against all error and to lead us into all truth. We can easily be saved from fanaticism and all other false "isms" *by being constantly filled with the Holy Ghost.*

CHAPTER XLVI.

THE INDWELLING OF THE HOLY SPIRIT.

IN the strictest sense there is but one baptism of the Holy Spirit, and that is the act of eternal power by which the soul is wholly sanctified. In case of relapse into sin, the act must be repeated to save the soul from death, just as in backsliding from regeneration the soul must be reclaimed, or born of the Spirit the second time; but strictly speaking, a soul is born of the Spirit but once, and sanctified but once for all time and eternity.

Those who confound this one baptism of purifying with the Spirit's subsequent indwelling and enduement of power, have but little apprehension of the fullness and glory of the Holy Spirit's office work. All that God does for and in the soul, subsequent to sanctification, is doubtless the fruit of sanctification; and all after relations of the Holy Spirit, only indicate the enlargement or growth of the work.

When God removes from the breast of his child all that is impure and corrupting, he designs thus to prepare his temple for the divine indwelling. Undoubtedly the Holy Spirit supervises and accompanies every truly justified soul. Indeed, in a sense, he leads and accompanies every penitent sinner all the way to the cross. Yet there is much promised in the Scriptures, and realized in experience, about the Holy Spirit's *in abiding*, of which the most

of Christians seem to know nothing. What is plainer in the teaching of Christ, than the assurances given his converted disciples, that hereafter the Holy Spirit should dwell IN them, in a sense not then realized?—John 14: 15-17. “If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and *shall be in you*.” The Holy Spirit was evidently already with them, and they now *knew* him as the world could not, yet to them he had not been revealed as the indwelling Comforter, John 16: 7. “Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him.”

This special indwelling was spoken of as the promise of the Father, and was to be realized by the disciples as the fruit of the Spirit baptism which was to come upon them. Their whole history shows a wonderful contrast in their lives before and after the day of Pentecost. The baptism which was then fulfilled was a work of purifying. Peter says of the work accomplished in the house of Cornelius: “And as I began to speak the Holy Ghost fell on *them as on us* at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the *like gift* as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?”—Acts 11: 15-17. Again he says: “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purify-*

ing their hearts by faith.”—Acts 15: 8, 9. This shows that the primary effect accomplished by this Divine baptism at Pentecost and in the house of Cornelius, was the *purifying of their hearts.*

Millions of the Lord's people would rejoice in the ever-abiding joy of the Holy Ghost, but there are few who are willing to submit to the *ordeal of purifying, which is the condition of the Spirit's indwelling.* The first aim of the Holy Ghost is to prepare his temple for his abode. Indeed, the design of the whole redemptive scheme is to fit the sons of men for the society of God. But God, being infinitely holy, cannot fellowship that which is unholy. If it be asserted that God approves and holds intercourse with all his children who are truly justified, and before all heart impurities are removed, we answer, that God approves every sinner the moment the atonement covers or removes all wrong for which the *sinner is responsible.* God cannot condemn him for that which he could not avoid. The sinner is not in any way responsible for coming into the world in a depraved state, but he is responsible for every act of disobedience he has ever committed. In every case of which we have any knowledge, the Holy Ghost begins with the sinner's own wrong-doing, and leads him to repentance and forgiveness. When he has accepted Christ as his personal and complete Saviour from his life of wickedness, all his guilty stains are washed out in atoning blood. His guilt being all cancelled, God now cannot but justify him. This blessed fact is made known to the sinner's consciousness, and he rejoices that he is now a child of God. While he keeps up to all the light God gives, he carries in his breast the witness of approval, and is led by the Holy Spirit. "There is therefore now no condemnation

to them that are in Christ Jesus, who walk not after the flesh, but *after the Spirit*."—Rom. 8: 1.

As an affectionate father recognizes, loves and cares for his child, at whose vitals there is a deadly disease, so God in the infiniteness of his love, recognizes, cares for and loves every child in his family, notwithstanding the presence of inborn moral defilement, for which the child is not responsible.

This does not imply, however, that the father loves or fellowships the disease which is feeling for the life of his child. Neither does God's approval of a pardoned sinner, indicate *his love or approval or fellowship with the deep, inborn, depraved nature which remains in him*. That indwelling uncleanness is not only a bar to divine fellowship, but incapacitates the soul for deep spiritual conceptions of God, is a truth alike revealed in the Scriptures and in Christian experience. So that if the Holy Spirit were equally present before and after complete sanctification, the soul possessed of unsanctified affections cannot possibly apprehend the fulness of his indwelling.

This is true concerning the apprehension of all spiritual truth. Complete sanctification always opens the Word of God to the understanding, as never before. The same words read, perhaps, a thousand times, will have a deeper, richer meaning now, than before. It also greatly intensifies our conceptions of the gospel as preached.

The Saviour seemed often impatient to communicate spiritual truth to his disciples, but they were not able to bear it, and much which he did reveal in words was not understood till after the day of Pentecost. All Christians concede that sin darkens the understanding, and each saved soul is astonished at its conceptions of God when the cloud of iniquities is swept away. A like as-

tonishment at the intensity of spiritual conception, comes to every soul after being cleansed from inbred sin. Hence, though the Holy Spirit were as really and constantly abiding in his temple before sanctification as after, it would be impossible that his presence and glory should be recognized in the former, as in the latter case. The loss sustained by God's people as to the blessedness of the indwelling of the Holy Ghost, resulting from their delay to be wholly sanctified, can never be fully estimated. As to whether the Holy Spirit is equally present in all sanctified souls, and the reasons why some whose hearts are apparently cleansed know little of his indwelling, may be seen in a subsequent chapter.

Let us not forget that salvation from inbred sin only removes the barriers to divine communion, that God may reveal himself more fully to the soul. That all knowledge of God, possible to us, is obtained in the act of sanctification is a great absurdity. The whole Deity, doubtless, comes to abide in the soul as soon as it is cleansed from all sin; but that we then *know all* about him, is another question.

There is an infinite refinement to the divine essence, and there are infinite depths to the divine attributes, which render such knowledge eternally impossible. The indwelling Holy Spirit refines and enlarges the capacities of our being for a fuller revelation of God; and this process may continue throughout the ages of eternity.

There should come, therefore, in every instance, as the fruit of entire sanctification, an ever-increasing knowledge of God. The Holy Spirit thus makes us capable of beholding the glory of the Father, and of the Son. John 14: 15-21, 23, 26; 15: 26; 16: 12-15; 17: 3, 24.

The office work of the Holy Spirit not only involves

an increase of divine knowledge, but a continued moulding of the soul into the image of God. "But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Not changed from sin to holiness, or into a new image, but into the same image. This evidently teaches increasing God-likeness. He who thinks himself as much like God now as he ever can be, must certainly have lost sight of the distance between the finite and the infinite. A child may at its birth possess the image of his father, but in physical, mental, and moral status, he is incomparably below his father.

Our powers have been so circumscribed by sin, that we are incapable of attaining at once a great measure of the divine glory; hence, if we would know much of God, there must be continued enlargement of the soul after it is purified. While all the graces of the Spirit in the soul may be perfect, in the sense of being unmixed, each of them is susceptible of endless expansion. Faith may be unmixed with unbelief; humility unmixed with pride; and yet both may be exceedingly circumscribed in measure, as the oak of a single summer, though a perfect oak, is incomparably below the oak of half a century in strength. This is true of meekness, gentleness, patience, long suffering and charity.

This expansion of the soul's powers is a result of the Divine Indweller, and we are thereby capacitated for constantly increasing conceptions of God. His refining agency divests us of our grossness, and we thus approach nearer the infinite refinement of the Divine essence.

This moulding process becomes a great opening to the revelation of God, as intellectual culture refines and prepares the mind to grasp scientific truth.

As we contemplate the gracious transformation which may be accomplished in us after we are sanctified by the Holy Ghost, we are led with another to exclaim, "O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Another result of the great baptism, is the enduement of power.—Acts 1: 8. Power over the world, the flesh and the devil. Power with God, and power with men. Power to testify of Christ, and power to perform, with naturalness and ease, the duties assigned us. Power to endure all losses with cheerfulness, and power to rejoice when overtaken by sore distresses. All this is the fruit of the Holy Spirit's indwelling.

Many who are sanctified, are so weak that God cannot trust them with the consciousness of power over others, and he hides from them, for a time, all visible results of their labors.

The grace of humility is sometimes so frail, that its existence in the soul is endangered by our success; hence, God, in his mercy, often shuts up some of his most useful saints and ministers, and permits sore trial to come upon them, that by this discipline they be prepared to use this gift without danger to themselves.

While it is not necessarily evil to pray for power with men, we will find that the greatest enduement of power accompanies the greatest measure of humility.

As our entire being is brought into profoundest harmony with the will of God, involving a readiness to be used, or not to be used, and in honor preferring others to ourselves, the Holy Spirit leads us to the front.

We are often unconscious of the measure of power we possess, and many times have the least, when we think

we have the most ; and again, we have the most, when we think we have none at all.

Reader, have you the measure of the Holy Spirit promised in the word of God? Is there not reason to fear that many who have been truly cleansed from all sin, are weak and of but little value to the cause of Christ, because they do not *avail themselves of the indwelling mighty agency of the Holy Ghost?*

CHAPTER XLVII.

DO ALL SANCTIFIED PERSONS EQUALLY POSSESS THE IN-DWELLING OF THE HOLY SPIRIT?

IN a previous chapter it was shown that the purifying of the heart was a necessity to the Spirit's permanent indwelling, but that does not prove that all who have been cleansed, are therefore "filled with the Holy Ghost." There may be an equal presence of the Holy Spirit, without an equal *manifestation* of that presence. The fact of purity must necessarily include the continued presence of the Holy Ghost, for he is the purifier. A soul would not remain pure for a moment, were he really absent. The moment the heart trusts Christ's cleansing blood, to make it pure, that moment the Holy Spirit is compelled by the Divine veracity to make the application and cleanse it from all sin.

For the same reason, so long as the heart perfectly trusts Christ's cleansing blood, the Holy Spirit must be present to keep it clean. But may our faith not claim this cleansing work of the Holy Spirit, and *utterly fail* to claim his agency for other purposes, which are equally promised in the word of God? He is promised to give light, to lead us into all truth, to give us power and wisdom, to change us from glory into glory in the same image, to reveal what eye has not seen nor ear heard, and to make known to us the Father and the Son, as well

as be our Comforter. With this, too, he is given to bring peace and joy with, possibly, an endless enlargement and refinement of the graces which he has implanted in the soul. John 14: 16, 17, 26; I. Cor. 2: 9, 13; I. Cor. 12: 3; Isa. 30: 21; II. Cor. 3: 18.

Men whose hearts are equally pure are not therefore equally filled with light. What is plainer than the fact, that some holiness people flame with light in contrast with others?

Are not some, who are mentally inferior to others, led to deeper and more searching conceptions of the *truth*, because their faith apprehends the mighty help of this agency? There are many who give evidence of having a holy heart, who seem possessed of meager *power*. These, too, are, some of them, possessed of superior natural endowments. There are others no more holy than they, with mental endowments greatly inferior, who have a spiritual power incomparably beyond them. This, as appears to me, is the result of their faith taking in a fuller measure of the Spirit's agency. There are many who have been and are, apparently, sanctified, in whom the graces of the Spirit, though unmixed and pure, are nevertheless weak and easily overcome. There are others, in whom these graces are no more pure, and yet there is a strength about them which defies all hellish assaults. The former have meekness without anger, but how easily overcome. They have humility without pride, but how easily is pride again engendered in the soul. They have love without enmity, but how easily are they provoked to unholy resentment. They have faith without unbelief, but what a *tiny, tender plant it is!* Is there not in all such cases, a want of *apprehension* of the Holy Spirit's mighty indwelling agency? There is also a difference

among holy people in the measure of peace and joy which they have, which is wonderful. There are some who seem, from month to month, without emotion. They are quiet and have a degree of peace, but how meagre! They have occasional seasons of gladness, but how few and far between. There is a rill of joy, hidden in the undercurrents of the soul, but God wants it to be a river! They have an inward rest which must result from purity, but there is such a want of volcanic eruptions! In such, the Holy Spirit is undoubtedly present, but somehow he is restrained from flooding his habitation with the glory which he came to bring.

This in-abiding is also to reveal the Father and the Son. But what a contrast among holy persons of equal capacities and reading, as to the *knowledge of God*. To some, he is an ever present realization, to others his presence is but dimly revealed. To some, his attributes are wonderful; to others they are shadowy and obscure.

How little knowledge of God, even among holiness people! God can only be known as he is revealed, and the Holy Spirit is the great revealer. In all the centuries, some men have so trusted in Christ, that there was given to them a *measure* of the Holy Ghost which others did not possess. To such, the whole Deity has been revealed in a sense unknown to the mass of even holy Christians. The human soul is made with endless longings for that which is new, and such longings can only be met by the continued and ever-increasing revelations of God. Is it urged that such revelation is made in the Scriptures? We answer that the depths of spiritual truth are never known by unspiritual men, and the Holy Ghost alone, can reveal the Father and the Son. Even the words which Christ spoke to his disciples had to be ex-

plained and brought to remembrance by the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and bring to remembrance, whatsoever I have said unto you."—John 14: 26.

How little the eleven disciples knew of the interior meaning of Christ's words, or of Christ himself, till the day of Pentecost. It is equally plain also, that they were even then incapable of grasping a tithe of the spiritual import of what Christ taught, much less, a perfect knowledge of the Teacher. By the Holy Spirit alone is any human being enabled in the true sense to walk with God. These disciples had journeyed with the God-man for three years, in an outward sense, with gross conceptions of his wondrous character. Now the inward teacher was given to open their understandings to apprehend what hitherto they could not see. So with *his* coming, they saw more of Christ after he had disappeared, in a single day, than in those three years preceding. Who can comprehend the lost sustained by the *delay* of God's church on this side of Pentecost? The true walk with God can only be maintained in company with the great revealer. A finite mind that *thus* journeys with the Infinite, will take in with great rapidity, the ever increasing depths which flow from such companionship! O that among the blood-washed, more were known of the indwelling Holy Comforter!

What weaknesses have been revealed, what failures in life, what ignorance of God, what want of power with men; and what backslidings from this holy experience have resulted from the failure on the part of holy people to rightly apprehend this Almighty agency.

It thus becomes more and more apparent, that in the after experiences of sanctification, our *greatest want* is a fuller measure of the Holy Spirit's indwelling. If he has been obtained by one holy person in a measure unknown by others, then there must be a measure of his indwelling attainable, which is not possessed by all holy people. Such indwelling, wherever possessed, gives deeper, intenser light, clearer conceptions of the Scriptures, capacitates its subject for greater happiness and usefulness, and leads to a profounder knowledge of God. All of this is purchased for us by Jesus' precious blood, and is the inheritance of every blood-washed soul. *Hallelujah to the Lamb that was slain!*

CHAPTER XLVIII.

THE HOLY SPIRIT AS OUR INTERNAL GUIDE.

SINCE the fall, human beings will inevitably go astray unless guided by an unerring hand. The Heavenly Father has graciously furnished, not only helps to the return of his alien children, but guides to keep them after their return. Among these, we find the agency of the *infallible Holy Spirit*. Nothing, perhaps, is more clearly taught in the Scriptures than the privilege of God's people to be led of the Holy Spirit. He is promised as a voice to restrain us from error. Isaiah 30: 21: "And thine ears shall hear a voice behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." It may be doubted whether any child of God has ever gone astray without hearing that voice. How blessed to contemplate the ever-abiding presence of such an agency. An agency so wise, so searching, so powerful, so good, and filled with infinite love to an erring child! Always so near, that it is impossible for us to stumble without his notice, or turn aside without hearing his warning voice. With such a guide, how deep must be the guilt of those Christians who testify that they are conscious of "sinning in thought, and word and deed" every day they live! In all such cases, there must be dullness of hearing or a direct and known violation of the Spirit's voice. Would it not be well to

study what Christ says about sinning against the Holy Ghost? If such a life results from an utter want of spiritual conception, may it not be doubted whether its subject is truly born of God. Rom. 8: 14: "For as many as are led by the Spirit of God, they are the sons of God." Does not this at least imply that God's real children are every one to be led by his Holy Spirit? I. Cor. 2: 14: "But the *natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In the light of this Scripture, is there not ground to fear that those who are constantly going into sin, and do not hear the Spirit's voice, are simply natural men? Certainly if once pardoned, they must be now condemned, for deliverance from condemnation is only promised to those who walk after the Spirit. Rom. 8: 1: "There is therefore now, no condemnation to them that are in Christ Jesus, who walk *not after the flesh, but after the Spirit.*" This certainly implies that each child of God is expected to sufficiently understand the Holy Spirit to "walk after" him.

The Holy Spirit is promised to direct us in answers which should be given to opposers in time of peril and persecution. Luke 12: 11-12: "And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say." In how many cases would Christ have been saved from dishonor, if his disciples had ever followed this counsel. In seasons of great trial, when brought under the mockery of men and the rage of devils, no unaided human soul is capable of speaking rightly. Why not be silent, only as

the Holy Spirit shall speak through you to confound or save your enemies? There are many who are so filled with their own talk, that they cannot endure to wait for the Holy Spirit to be heard. One sentence uttered calmly from the inspiring light of the Holy Ghost within, will contain more power than the chatter of a life time without that light.

The Holy Spirit is given to guide us to a right understanding of the word of God. John 16: 13: "Howbeit when he, the spirit of truth, is come, he shall guide you into all truth." There is nothing in the word of God necessary to be understood in order to salvation, which the Holy Spirit will not sufficiently explain, if the heart fully trusts Christ for the spirit's guiding light.

If Christian teachers would rely upon this aid, what light would glow in their teachings, and what power would accompany the truth from their lips! Millions of gospel sermons are seemingly without point or power, because of the absence of this agency. There are thousands of ministers who scarcely bring a soul to Christ in the ministry of a life time, because they are not led by the Holy Ghost into the truth they preach, nor are they *guided in the manner of presenting it*. It will be found, as a fact of experience, that Bible truth which has been directly unfolded by the Spirit's agency to the soul, has a sweetness about it, not usually found in truth reached by other processes. Truth thus revealed, will have a greater power, too, when communicated to others. There is too little reading of the word of God in the presence of the great Inspirer. There is a criminal want, among Christians and ministers, of real dependence on the Holy Ghost, to reveal the interior spiritual meaning of the words he has written.

Because of this, the "wise and prudent" are often left in comparative darkness, and never know the full spiritual import of the book of God!

The Holy Spirit is given to God's people to guide them in prayer. Rom. 8: 26: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered." The true sense of this passage is not, that the Holy Spirit is our intercessor before the throne; but as Christ intercedes with the Father, he intercedes with us. In answer to Christ's intercessions, the Holy Spirit is given to us to "aid our infirmities" and to inspire the spirit of prayer that we may ask according to the will of God. He thus moves our sluggish powers, guides our thoughts, enlightens the understandings, brings before us suitable subjects for prayer, fastens the soul upon them and so reveals Christ in his promises, that prayer prevails, and real faith is exercised. When the will is weak, the heart faint, a vail over the promises, and God obscured from our view, he puts strength into the will, cures the heart of its faintness and brings God in sight. When the mind wanders "like the fool's eye," and the thoughts flit about as we are in audience with Deity, till we are alarmed with our own helplessness, his hand is ready, with our consent, to compel concentrated attention, and bring victory out of defeat. When Satan comes in like a flood to drive us from the closet and cut off our connections with the throne, he is there to hurl him back by omnific power, and secure our rights to the holiest of all!

How few Christians there are, who are thus graciously aided, or *really expect to be!* What stupidity, in the endless jingle of words *apparently* offered to God, but really

offered to men! How much of the “sounding brass and the tinkling cymbal” in words of public prayer would be avoided, were Christians to avail themselves of the intercessions of the Holy Ghost! When will even holy men get where they will “pray always with all prayer and supplication *in the Spirit?*”—Eph. 6: 18. As sinners hasten forward to the door of hell, and in our bewilderment we know not how to rescue them, will we seek the guiding light of the Holy Spirit? As we blunder through the word of God, without knowing its import, will we suffer him to show us its interior meaning? Knowing ourselves to be in the dark, will we let him lead us into light? Being conscious of indwelling famine, shall he be allowed to lead us to a land of corn and wine? Finding it so difficult to reach the cross in prayer, will we permit him to guide us thither? Knowing so little of Jehovah will we accept his agency to lead us to the knowledge of the Father and the Son? *O thou grieved Holy Spirit, may we no longer hesitate to take thy guiding hand!*

CHAPTER XLIX.

CONDITIONS OF THE INDWELLING FULLNESS OF THE HOLY GHOST.

WE have seen in previous chapters, that even sanctified people may be greatly wanting in the fullness of the Holy Spirit. God's promises are conditional; and if our experience does not measure up to what is contained in them, we may be certain there is, on our part, a failure to comply with the conditions specified. If we would know the fullness of the Spirit, we must search for the out-limits of God's requirements.

1. The men of all the ages, who have walked in *nearest* fellowship with God, have been pre-eminent in *self-denial*. It is surprising that so little attention is given to the New Testament teaching on this subject. He who would know most of God, must get farthest away from himself.

(1.) There must be an utter separation from all that is known to be sinful. There are multitudes of Christians, who are separated from all that is openly wicked, whose spiritual life is ever being impaired by little sinful indulgences. God's temple is thus defiled, and we wonder at the absence of the Holy One.

(2.) We must deny ourselves of that which is *questionable*.

There are many objects, pursuits, relationships, conversations and manners, business advantages, worldly fellowships and amusements, which, to unspiritual men appear to be right; but to a soul under clear Divine illumination, they are at once doubtful.

The wisdom of the centuries has been concentrated to bridge the chasm between the right and the wrong, and Satan has managed to so intermix error with truth, and darkness with light, that it is impossible to always discover just where the right ends, and the wrong begins.

Perhaps God has permitted this, to bring out the *heart loyalty* of his blood-washed children, as the price of profoundest fellowship with him is their separation from all doubtful indulgences. There is infinitely more of sacrifice to a good man in turning away from the desirable objects which appear to be nearly right, than in denying himself that which he knows to be wrong.

It is in the indulgence of that which is questionable, that the will weakens, and Satan inspires an appetite for that which is sinful; hence, the danger of all such indulgence.

The undefined boundary between the pure and the impure, makes it necessary for holy men to *stop this side of the line*.

(3.) We must put a proper restraint upon our innocent appetites.

Sin usually consists in the perversion of that which is right. The right use of our physical appetites is pleasing to God; their perverted use is sin. God gave the five senses, and their employment, in his order, brings delight; but when out of that order they lead to death.

Each one of these may be so used as to glorify him, or so perverted as to drive the Holy Spirit from his temple.

Much is said about drinking to excess, but we hear but little about *over-eating*. The man does not live who habitually over-loads his stomach and enjoys the constant communion of the Holy Ghost. Many Christians are thus disqualified for holy activities, and can neither read, nor think, nor pray.

To men given to appetite, this seems unimportant; but no human being can have his full strength, of either body or mind, or live out his full measure of days, with habitual over-eating. Hence, with such, the constant communion of the Holy Ghost is impossible.

A moment's gaze on a forbidden object, will send the grieved Holy Spirit away. Listening to a foolish story, or depraved recital, will often bring darkness to the soul; and the indulgence of an impure thought will leave us to mourn the Spirit's absence.

(4.) Perhaps the principle of self-denial is nowhere so important as in its application to the *tongue*. Great talkers rarely know the deep things of God. The rattle of tongues is an offense to him. He who would enjoy the fullness of the Holy Ghost must abandon unprofitable and *uncharitable* conversation.

How much that is spoken against our enemies, "that we may be true to God"—as we say—is only the outburst of the poisonous virus of pent up hate. How large a proportion of our thirst "to reprove sin," is after all to relieve our soul of hidden bitterness to some minister, or church brother or sister, who has differed with, or injured *us*! Loose tongues with reckless attacks on characters among professors of holiness, have greatly grieved the Holy Ghost.

Probably one-half of the words spoken by Christians, in social intercourse, are in criticism of the faults of ab-

sent persons. *Backbiters*, and yet wondering that they do not enjoy the fullness of the Holy Spirit!

(5.) If we would know the depths of the Spirit's office work *we must cease to seek the honors which come from men*. What a scene is presented to the angels, in this never ending struggle for place. How many of God's ministers, from the greatest to the least, still join in the old contention, "who shall be the greatest?" What planning for appointments, and wire working for preferment. What years of thought, devoted to the one question of our personal standing before men. Multitudes of Christians are thus drained of their spiritual life, without realizing the cause. Blessed ministers of the gospel, from the days of the Apostles till this day, have yielded to this Spirit, by little and little, until their spiritual life has ebbed out drop by drop, *and all is gone*.

Hear the words of the great Master: "*How can ye believe which receive honor one of another.*"

2. If we would be filled with the Spirit, *we must reach the most perfect devotement of our faculties to the uses of God*.

A prominent reason why so many know nothing of this inner glory is, their life begins and ends in self. God does not lavish his gifts to be consumed on our lusts. He watches with love, to bestow his richest graces on those who will use them for his glory. There must be, therefore, on our part, the most perfect devotement of our whole being to him. Consecrated organs will be purified, regulated and used for him. Tongues set apart for his glory will be restrained and tuned to his praise. Hearts all devoted to his will, will be fitted for his dwelling place, and receive the fitness for every service appointed. The

Holy Spirit will do wonders with a soul completely devoted to the glory of the Father and the Son.

3. We must have perfect faith in Christ.

(1.) As to the completeness of his sacrificial offering. The heart must believe that the atonement made for sin is infinitely efficacious; that it provides for the removal of every moral disability and opens a way of access to God.

(2.) We must believe in him as a present, Almighty Saviour from all outward and inward sin. If a taint is left in any part of our moral nature, we will look in vain for the Spirit's inabiding. He may come occasionally, but the habitation where he *dwells*, must be holy. The most complete purgation from sin, by the application of Christ's most precious blood, must precede the "abiding" of the "Comforter."

(3.) We must believe in him, for the fullness of this indwelling.

Our faith must take in the promises of God, through Christ, relating to the gifts and office work of the Holy Ghost.

Whatever is promised in the New Testament, to the children of God, is purchased by the sacrifice of Christ, and will be freely given to those who believe. Not to those who merely believe an atonement for sin is made, and that there is a Holy Spirit, but to those who *come to Christ, and by faith appropriate his promises relating to the Holy Spirit*.

Each Christian should carefully search the word of God, for the outlimit of promise relating to the office work of the Holy Spirit, and should aim at the fulfillment, in his own experience, of every promise made to all the children of God. The field is broad, and the re-

sources are unlimited. Many Christians act as if there was nothing more for them, and talk as if they had reached the depths of gospel waters. Such, only indicate their ignorance of the holy scriptures, and their limited knowledge of God. No human being ever reached all this in the hour of his conversion, nor in the day of his entire sanctification, *nor in any single manifestation of the Holy Spirit.*

God's sanctified people need to study his word, and find out the hidden glories of their inheritance.

4. We must completely *distrust our own wisdom, and depend, minutely, for guidance, on the Holy Spirit.*

We plead with "strong cries and tears" for his guidance, and immediately set up our own will and way, on his first attempt to answer our prayer. We arrange our plans and expect him to agree with them. We go forward in activities of our own choosing, and require him to follow us.

The Holy Ghost is the Sovereign of earth and heaven, and if his almighty agency is secured to transform and save us, it will be when we recognize the greatness of God, and the littleness of man.

Few among the learned and the great of the earth, have reached the degree of self-abnegation necessary to be minutely led and controlled by the Holy Spirit.

But few, it may be, of all God's children, know the fullness of their privilege, for want of utter self-abandonment. *Self trust and Holy Ghost help are not companions.*

5. The fullness of the Spirit, as a continual possession, will depend largely upon *instant obedience to his orders.*

Hundreds of God's children have had the beginning of

a glorious experience, and have never been led forward into gospel depths, because they disobeyed the Holy Spirit. Many have lived in this good land, who are now in the wilderness, because of a single act of disobedience. Instant and universal obedience must be the attitude of every holy soul.

Obedience, after delay is preferable to none; but he who obeys *slowly*, cannot know the Spirit's fullness. Giving partial heed to his orders may be better than utter disobedience; but his interior glory can only be known where obedience is universal.

6. None have ever known the glory of the Spirit's inhabiting, who have not been *pre-eminent in prayer*.

There appears to be less of prayer in this generation, than among the fathers, which largely accounts for the painful fact that we have so few who are walking pre-eminently with God. Most Christians, who read the life of Bramwell, will be convicted of their need of prayer. Not of public or family prayer, for to these they give attendance, but of *frequent, private, and persistent intercourse with God*. Holy men of all the ages have given much time to private prayer. We often fail for want of persistence. Luke 18: 1-8; Mat. 15: 21-28.

No man will approximate the fullness of the Spirit, who does not often linger long in the closet.

The soul that becomes impatient in contact with Deity because of delays will fail of the highest fellowship. He who would shine with heaven's highest lustre must not too easily yield to the cry of his complaining flesh. Israel went limping from the field, where he grappled with the God-man; but *he had prevailed*.

Many of God's people are weak and weary for want of

fuller instruction, or, seeing the way, they have faltered because of the rigor of the conditions.

He who complies with these conditions, need not turn aside to the world to satisfy his longings, nor will he crave its vanities. The Christian woman walking in this pathway, will receive a spiritual adorning before which the richest gems of earth will pale and dwindle into insignificance. The youth who lingers here, will lose his relish for worldly amusements, and no longer desire vain company or display. The saint who has hitherto dragged himself through the weary round of duty, will bound with delight to execute the Father's will.

The heart so long oppressed with doubts and fears, will no longer question its relationship with the King, but will be thrilled with the assurance of eternal victory.

In this realm of the spiritual, there is a path which is never o'ershadowed by doubt, and where the sun never sets.

CHAPTER L.

HUMILITY.

HUMILITY is the opposite of self-sufficiency. As defined by Webster, it is "The state or quality of being humble; freedom from pride and arrogance; lowliness of mind; a modest estimate of one's own worth; a sense of one's own unworthiness through imperfection and sinfulness; self-abasement; humbleness." The original thought of that which is humble, is *near the ground, not lifted up*. Humility is not enumerated among the graces imparted in the new birth.—Gal. 5: 22, 23.

It may rather be considered as a crowning result of that impartation, the fruit of all the graces concentered. In a pre-eminent sense, it is an attainment which is reached in the use of regenerated human powers, and is a rare possession in its richest Christ-like aspects. It is not wholly an impartation, as is the new life, which comes from God: but like obedience, in a wider sense, depends on human agency. The soul which voluntarily and persistently yields itself to Divine authority, will infallibly be filled and saturated with the *spirit of obedience*. After being emptied of all pride and arrogance by the sin extirpating power of the Holy Ghost, the soul will find it a natural and delightful service to keep humbling itself under the mighty hand of God. In so doing, the great inward Teacher will reveal, as we can bear it, the infinite

contrast between the two parties, so as to make high looks on our part, well nigh impossible. The choice is given in the Scriptures to humble ourselves, or be humbled; and those who fail in the one, will know the painful meaning of the other. A perfectly normal relation of human powers to God, will forever be impossible, without *great depths of humility*. The two states of sin and holiness may be known in all worlds, and in all time, by the exalting of self in the one, and the exalting of God in the other. Sin's first bud in the universe may be traced to the loss of humility and the *consequent first act of self-assertion*. There is a sense in which pride is the source and very essence of sin, and a sense in which humility is the sum of holiness, involving the complete adjustment of our faculties to the uses of God. Hence, its profoundest depths can only result from the most perfect acquiescence of the human in the deepest bearable revelation of the Divine; and like love, it will find enlargement in proportion to our knowledge of God.

1. We are to humble ourselves in order to God's service. James 4: 6, 7. "Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God." Micah. 6: 8. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself, to walk with thy God." (Margin.)

2. We are to walk with him in humility. Eph. 4: 1, 2. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love." If angels could lose their places in heaven for want of humility, and be cast down to hell because it was displaced by pride, how

imminent the peril of thinking too highly of ourselves, as we walk with God in a life of holiness.

3. We are to wear humility as a garment. Col. 3: 12. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." I. Pet. 5: 5, "Likewise ye younger, submit yourselves unto the elder. Yea all of you be subject one to another, and be *clothed with humility*: for God resisteth the proud and giveth grace to the humble." If this garment had always been worn by all professors of holiness, how many ten thousands would be in the experience, who are now its enemies; and how few, compared with the multitude, would be mourning the loss of its blessed light. Utter self-abasement and real holiness are inseparable. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, *with him* also that is of a contrite and humble spirit, to revive the spirit of the humble, and to refresh the heart of the contrite ones. Isa. 57: 15.

4. Christ is our example of humility. Matt. 11: 29. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." The rest here promised, is to those only who will accept lowliness of heart. John 13: 4, 5. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." The literal following of Christ's example in feet washing, has not generally been recognized as binding, and yet if it had been adopted by the whole Christian world, there would have been a greater measure of humility and *equal-*

ity in the family of God. Aside from the simple rite, or formal washing, *this example of lowliness* is a rebuke, which comes crashing through the centuries, to level a thousand distinctions in his church which he has never planted, and ought to end the strife about who should be the greatest. How amazing; the Lord of earth and heaven, washing the disciples' feet! Who are we, to be setting ourselves up above our brethren? Phil. 2: 5-8. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but *made himself of no reputation, and took upon him the form of a servant*, and was made in the likeness of men: and being found in fashion as a man, he *humbled himself*, and become obedient unto death, even the death of the cross."

What words can heighten this picture? Who that looks upon it with quickened spiritual vision, can fail to turn away from the plaudits of men and empty himself of earthly vanities, to share in the humiliation of that cross? Christ's life was largely spent among the most lowly of the race, and he never wearied in seeking the outcasts. How few of his ministers or people, who *dare to walk in his steps!*

5. Unmixed humility is a necessity to keep the will in right relations to Deity. An immodest estimate of one's self must lead to self-assertion and rebellion to Divine authority. The moment humility was substituted by pride, war opened in the breast of Satan, against the throne of God. Pride itself is rebellion. There is no right relation to Deity in any world, or with any order of responsible beings, without unmixed humility. Hence the never-ending effort of *all Christians who are in want*

of it, to bring back the will, and keep it in a state of loyalty to God.

6. Without this grace, it is impossible that our ambitions should be holy. It is supposed by some, that to be Christ-like, all ambition has first to be destroyed. Nothing could be further from the truth. Ambition is a plant of heavenly origin, and will never be destroyed. Like reason and conscience, it has been perverted by sin, and by grace is restored to its normal relations. In its normal relation, it is an eternal necessity to our highest happiness and usefulness. In its perverted relations, its pathway is marked with disappointment, the wreck of hope and enthronement of despair. Before its restoration, the motives which actuate it are selfish, sordid, of satanical origin, and earthly; after its restoration, they are unselfish, spiritual, God-given and heavenly. In the one case, they seek the promotion of self; in the other, the glory of God. Real humility puts into holy ambition the highest motives, and opens to it the widest fields in time and in eternity.

7. Humility is the conservator of all the graces which make us Christ-like. Without it, neither love, joy, peace, long suffering, gentleness, goodness, faith, meekness, or temperance can maintain their sway in the soul. How can a human breast rightly love either God or man, while actuated by pride or arrogance? Love is lowly. Humility, in its depths alone, will open a channel through which the joy of the Lord can flow as a river. Is it possible for a heart that is arrogant and torn by unholy ambitions and restlessness to be ruled by the peace of God? How can we suffer long and be *patient*, with self-assertion, and self-sufficiency, at the center? A heart actuated by pride cannot be patient with either God or man! The dove of

gentleness cannot maintain her perch in the midst of *strifes* as to who will be the greatest. Goodness cannot but be smirched and wounded and driven from the field by that which is false, as is pride, and damning, as is the spirit of arrogance. Faith cannot maintain its hold on God in a soul that is ruled by this spirit of satanic origin, nor secure his gifts to build interests in defiance of his throne! Meekness is mildness of temper; a state in which we are not easily provoked or irritated; patient under injuries; not vain or haughty or resentful; forbearing; submissive, and cannot subsist without humility. Being the antagonist of that which is haughty and resentful, the two cannot reign together. Hence if humility is absent and pride lives, meekness must die. Temperance, as a grace of the Spirit, is the power given to rule and direct our passionate nature. The self-life is ever encircled by a cluster of irritated passions, and self-exaltation the open highway to bondage from their rule. Humility concedes the need of this Divinely-given power to rule, and accepts it; pride needs it not, and rests not, till it is expelled from the soul. We insist, in a *sense never before realized, that complete humility is a necessity to the conservation of all the Spirit's graces, and that every holy man ceases to be completely holy, when humility is wanting.*

8. Unmixed humility in each human breast, is a necessity to meet God's requirements between man and man. To love our neighbors *as ourselves*, will be eternally impossible, till all inordinate self-love, and self-conceit are exterminated. It will forever be impossible for a proud soul to place a right estimate on one that is lowly. The pride of the Pharisee made it impossible for him to receive or appreciate Christ. Pride mixed with

learning cuts the learned man from Christ-like sympathies with the illiterate. Not the learning, but the pride. Real learning, mixed with holy humility, greatly intensifies such sympathies.

Men with riches, without humility, find it simply impossible not to set themselves above the poor. How can a rich man without humility submit himself to a poor man? But God requires that we submit ourselves, one to another. Phil. 2: 3-5. I. Pet. 5: 5, 6. Who can execute what Christ requires in the Sermon on the Mount, without perfect inward humility? Mat. 5: 38-48.

The much talked of *brotherhood of man*, is an utter sham, with every proud heart that is beating. "Be kindly affectioned one to another with brotherly love; in *honor preferring one another*." Rom. 12: 10. Perfect humility, all pervading, would annihilate the Pope, dispense with cardinals, do away with bishops as a *third order* in the ministry, leave no lords over God's heritage in the *one divinely* given order of Christian ministers, and bring us all, where we would gladly, one be the servant of the other.

9. We are to be aware of false forms of humility. See Col. 2: 18-23.

(1.) True humility proceeds from the heart; false humility is put on as a show. The fruits of the one we have described; the fruits of the other are conceit, self-trust, dictation, fretfulness, impatience under reproof, haughtiness in manner, combined with oft-repeated *statements of humility, and a display of humble manifestations!*

(2.) The true exalts God only; the false divides his glory with others, embracing always a reserved, heavy share for self, in its manifold outcroppings. The whole

system of self-crucifixions, as dictated by heathendom and Rome, in marring the body, in self-imposed years of sufferings, *displays* of self-denial, putting on of distasteful apparel, and *making a show of humility*, with worship of saints and angels, is referred to in this chapter. Would that such practices were only found in the Roman Church. The true, in this world, always finds its counterfeit.

10. Real humility is God's method of exaltation. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14: 11. This demand for humiliation bars heaven against countless millions, which is another illustration that pride lies back of all rebellion. The crowding of the church with sinners, who have never been humbled before God, should be dreaded by all who love her, more than all the fires of martyrdom. "I tell you, this man went down to his house justified rather than the other: for *every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.*" Luke 18: 14. The testimony of this Pharisee, has often been cited in opposition to testimony given to the cleansing blood of Christ: but a moment's thought will indicate, the one as witnessing to *his own good acts*, and the other to the work of God. The one was therefore the result of pride; the other of humility. The one had no sin from which to be cleansed, nor felt his need of help outside of himself; the testimony of the other to the cleansing, debased the sinner, but *exalted Christ*. The battle between humility and pride through the ages, has been over the questions of salvation by faith, or salvation by works. The one seeks to exalt God, the other to give the glory to man. The one naturally witnesses to Christ's power to save, the other, to the doings of man.

“Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.” Mat. 18: 4. The recognition of our helplessness and state of *utter dependence on God*, as illustrated by this helpless, dependent infant, is what humility demands, and against which pride marshals its armies. Yet this, in the judgment of Christ, is the route to the highest exaltation, and its subjects are heirs to the best there is in glory. “Humble yourselves in the sight of the Lord, and he shall lift you up.” James 4: 10. Each human being was made to glorify God, and endowed with faculties to accomplish that result; as the sun was made to emit light and heat, and be a center of attraction. It will forever be as impossible for any human power to be at its best, if perverted from this design, as for the sun to fill its measure, in the failure to emit light and heat. God has placed our race in such relations to himself, and so constructed us, that the highest glory to each individual must forever depend on bringing glory to him. As the moon is alone made glorious by its relations to the sun, so God’s children are to forever derive their highest glory from their relations to him. If the moon were to attempt independence, and turn from its orbit, it would become a black, shapeless thing, and find its pathway in outer darkness. So a human soul which essays to set up for itself, and turns away from God, will have as the reward of its haughtiness, the wreck of hope in the deep night of eternity! Jehovah seeks the highest good of his creatures, and each one may secure the best if he will. In compliance with this order, all our faculties are released from their bondage, and will have time and eternity for their field of action, as they expand with new discoveries and become more like God. It was because Jesus humbled

himself, that there was given him a name which is above every name! His was the greatest humility; his the highest exaltation. Who can measure the possibilities of a soul completely left at the disposal of God, in *utter self renunciation*? Who can comprehend the real greatness of a human spirit, which through utter humility, has availed itself of the resources of God?

Brother, it is by having nothing, that you are to possess all things. Do you hesitate to go into this valley because of its emptiness? The plaudits of the universe await the lowly in **heart!**

CHAPTER LI.

QUESTIONS ANSWERED.

MAY the grace of entire sanctification be lost?

Undoubtedly it may.

What are the most fruitful causes of losing the blessing?

The taking back something we have consecrated, the failure to keep up with added light, and the refusal to testify as to what God hath wrought in us.

If we lose the blessing, can we be restored by a single act of faith, or must we again be first justified, and then sanctified?

The backslider from sanctification will be restored to that state, when the sins he has committed *since* he was sanctified, are all washed away; and that may be done through a single act of faith. Precisely the same is true of justification. When the justified soul falls, his restoration does not depend on the removal of sins which were once forgiven, but on the adjustment of what has transpired since his justification. If his fall has been occasioned by a single wrong act, his restoration depends, solely, on the removal of *that single act of wrong*. Restoration to the sanctified state is inevitable, the moment the guilt and pollution which have accrued since our sanctification, are all washed away. If but one sin has been committed, when that one sin is forgiven and our

nature purified from its stain, we stand as before it was committed.

In what relation to inherited sin, does a sanctified soul stand after it has committed sin?

In the same relation that Adam stood after he fell, polluted by his own act, but not by inheritance.

What is the witness to entire sanctification?

The evidence to be believed, in order to be sanctified, is the word or promise of God. The witness which testifies to our consciousness, that our faith has been accepted and the work wrought, is the Holy Spirit. The promise is given to be believed; the witness, because we have believed. Heb. 10: 14-15; I. Cor. 2: 12.

What time should elapse between the new birth and entire sanctification?

Sufficient time for the child, thus born, to be instructed as to his need of sanctification. The testimony of all experience shows that the longer it is delayed, the more difficult it is for us to yield to the conditions of its attainment. Why should a child of God go years in disobedience to a plain commandment? Time should be given him, after his conversion, to read the fourth and fifth chapters of first Thessalonians. If he cannot read, read these chapters to him, and let him at once be wholly sanctified.

Are we liable to be tempted after we are sanctified?

Yes, more liable than before. Do you suppose that Satan will fall in love with you because you have been made holy? It is enough that you be as your Master, who was "holy, harmless, and undefiled," and yet was "tempted in all points as we are."

What is the difference between our temptations before, and after sanctification?

Before we are sanctified, the unholy nature within takes sides with Satan. When we are sanctified, the unholy nature is removed and the battle is transferred to the outside. In the one case we fight the enemy without, and ourselves within; in the other, the whole man takes sides with God, and Satan is easily vanquished. It is difficult to kindle a fire when the kindling wood is all removed.

If the evil nature is entirely removed in sanctification, how is it possible that we should sin?

Just as it was possible for angels, who fell from heaven when there was no tempting devil, and for Adam, on his first temptation.

How can evil desires spring up in a heart that is pure?

By entertaining any evil suggestion. The heart of Eve was as pure as heaven, when Satan said to her, "Ye shall not surely die; for God doth know, that in the day ye eat thereof, your eyes shall be opened, and *ye shall be as gods, knowing good and evil.*" Gen. 2: 4-5. If she had instantly responded, "God has forbidden it," and turned away, no harm would have resulted; but by permitting the evil seed to remain in her heart, *it brought forth evil desire.* The thoughts of evil were Satan's and not hers, and could not defile her; but there was a time when she adopted them, and then the temptation became sin.

Satan and his emissaries may suggest evil thoughts to us, but they are not our thoughts till the will acts upon them. But there is no time nor space, where an evil thought *entertained* will not produce evil desire. The precise line between temptation and sin, may have been left obscure *to warn us against approaching it.*

Are all the graces of the Holy Spirit imparted in regeneration?

They are. Love, joy, peace, long-suffering, gentleness, goodness, faith, etc., are all imparted at the time we are born of God.

Are there no new graces imparted, when we are sanctified wholly?

No. The work of entire sanctification consists in the removal from our nature of everything which is contrary to the graces already imparted.

What, then, is the difference between these two states?

In regeneration, we have faith, hampered by unbelief; humility, mingled with pride; love, mixed with enmity; and goodness, opposed by remaining evils. In sanctification, the graces of the Spirit are left unmixed in the soul. We then have faith, without unbelief; humility, without pride; love, without enmity; and goodness, without mixture of moral evil.

Is the Christian's love for God natural to the human heart?

No. It is the "love of God shed abroad in the heart by the Holy Ghost given unto us." Great evils may spring from an increase of natural love, because that is depraved. The love which comes from God is pure, as *he* is pure. The effort to supplant Divine love by a superabundance of human love is a devilish delusion.

When is this love imparted?

At the time we are born again; it is the new life then implanted in the soul.

If of God, why then, must it afterwards be perfected?

Perfect love is the love of *the whole heart*. The love of God is the same, in kind, in all stages of Christian experience, both in earth and heaven, but it is, necessarily,

imperfect in degree, till we are wholly sanctified. The measure of love required in both Testaments, is the love of all the heart, and mind, and soul, which cannot be exercised, while there remains anything in the heart, or mind, or soul, which antagonizes that love. The divine work wrought in entire sanctification removes all such antagonism, and thus is "the love of God perfected in us."

If, as the fruit of entire sanctification, we love God with all our powers, how can that love be increased?

We cannot love God with a measure above our capacity; but as our capacity enlarges, there must be a proportionate increase of love, or it will cease to be perfect. A quart measure will be perfectly filled with one quart of pure water, but if it should enlarge to the capacity of a gallon measure, it would then require four quarts of water to fill it. Entire sanctification prepares the soul for rapid and endless enlargement.

How should we answer the arguments of those who oppose this doctrine?

Usually, by relating some portion of our experience. When opposers are angry, or in a cavilling mood, we should be careful not to offend them, and say but little till they are in a better state of mind. When a man comes to dispute about holiness, he is not in a condition to be benefited. Avoid disputations.

May a holy soul be led astray by giving too much attention to anything that is right?

Yes, and that is one of Satan's measures to lead us from Christ. It is quite easy to take up some incident of Christian experience, unimportant in itself, and magnify it till we lose our hold on Christ. I know a woman who was once holy, and is now an infidel, who went wild over

the question of plain attire. Plain attire is right, but giving undue attention to it is sin. Others have lost the experience by being carried away with temperance, or abolition. Temperance is right, and the abolition of human slavery is right, but an abnormal interest in either of them, never failed to lead its subject into the dark.

Rev. J. A. Wood says, "Do not let the Adversary lead you to dwell upon some one subject, to the exclusion of others, such as *faith*, *dress*, pride, worldliness, masonry, etc. Aim at symmetry of character, and give each item its proper attention. Make no hobby of any single item in particular, but a symmetrical holiness in general. The Bible has no hobby but *holiness*, *without which no man shall see the Lord*."—Perfect Love.

May we not lose the experience, and injure the cause of holiness in opposing that which is wrong?

Most easily. Any holy minister may lose both his justification and sanctification, in opposing Robert Ingersoll. Many have lost the experience of holiness, fighting opposers of holiness. The truth they advocate is of God, and the principles they aim to put down are wrong, but they measure arms with their enemies till they become possessed of the same spirit, and then there is nothing left but the fight. Holiness lost, fighting for holiness!

Is there any danger, in the sanctified life, of a censorious, fault-finding spirit?

There is, and perhaps more damage to holiness has resulted from this, than from any other cause. Real holiness gives us very clear views of right and wrong. It also gives us a hearty love for the right, and hatred to the wrong. If this is not carefully guarded, when our attention is called to others, it will make us very exact-

ing. I could not use tobacco, but I apply my light to a brother whose father, and whose father's father lived and died in its use, and went to glory. I say to him, brother if you don't quit the use of tobacco you will be damned!

God has taught me that he is not pleased to have me in connection with Odd Fellowship or Free Masonry. I therefore conclude and declare, that all who are thus associated are in the open way to hell! I have found out that it is not best for me to use tea and coffee. I therefore decide that the profession of those who do use it, is a sham!

How inconsistent and unscriptural it is, to condemn people for doing what they are not yet able to see to be wrong. Harsh and uncharitable attacks on such evils, is a sure way to fasten the evils on those we thus assault. Hold your lamp lovingly, till they see more clearly, and then you can lead them out of their errors.

It is easy for a holy man, or woman, to concentrate their attention upon existing evils in others, till their whole life is made up of attacking such evils; and in every instance, as their *love leaks out little by little*, they become still more exacting, and, ultimately, have no joy, except in making somebody else miserable. Scarcely any character is more dreadful, or more dreaded in any community, than a holiness fault-finder.

Is holiness consistent with seeking human honors, and scheming for preferment and position?

It is not. The entrance to entire sanctification is by a very lowly gate, and its retention depends on great humility. This experience, only, brings Christians where they "in honor," prefer another.

Is it possible to lose the experience of perfect love, and, at the same time be unconscious of our loss?

Yes, and it is to be feared that many have retained the profession, after the experience is gone. This is also true of the grace and experience of justification.

Does perfect love cast out all fear?

It does not. It does not take away the filial fear of God—the fear to offend him. Nor does it remove the natural instinct of fear in exposure to danger. It does remove all fear of death and hell, and of the consequences of final judgment.

Will the grace of entire sanctification give equal liberty in testimony to all who possess it?

It will fully deliver its possessor from all slavish fear of man, but will not give equal boldness and liberty in testimony. Testimony involves talent, and all are not equally talented. Some are born talkers, and they love to speak, either with or without salvation. Others, from infancy, have shrank from public gaze, and with difficulty express their thought. Sanctification does not bestow talent, but liberates that we have. Perfect freedom and boldness, to a timid soul, in public exercises, will depend on the *measure of the Holy Spirit possessed*.

How may we be continually possessed of a happy state of mind?

By being filled, at all times, with the Holy Spirit.

Is there any difference in the measure of the Holy Spirit possessed by those who are equally cleansed from sin?

There is. But few holy people have found their full inheritance. Many seem to have stopped in the negative part of sanctification, without being filled with all the fullness of God. Nothing short of the joy of the Lord, will enable us to fill our measure in working for Christ.

Is there not a great tendency to clannishness, among those who enjoy perfect love?

Yes, wonderful to those who never had the experience. Dr. Steele says, "But this intense fellowship, which has been stigmatized as clannishness, may be one of the strongest scriptural evidences of Christian purity. Hear what St. John says will invariably follow, when a number of fully consecrated souls walk arm in arm with Jesus, robed in the spotless linen of his righteousness. 'But if we walk in the light as he is in the light, *we have fellowship one with another*, and the blood of Jesus Christ, his son cleanseth us from all sin.'

"Those in whom the bond of Christian communion is so weak that church sociables must be resorted to for the promotion of church feeling, in the absence of true spiritual sympathy, which died with the forgotten prayer-meeting and the disbanded class-meeting, may well wonder at the mysterious magnetism which draws together devout persons and holds them with hooks of steel, without ice cream, oysters, cigars or other sensuous attractions of the club room.

"Let that church which is vexed with a clique devoted to the higher Christian life, take the following course, and the clique will be killed and buried beyond the hope of a resurrection. Let them no longer 'forsake the assembling themselves together, but exhort one another daily, while with one accord, and in one place they seek to be filled with the Spirit.'

"Then let them give free expression to his voice within them, not by a hired quartette, but by speaking to themselves 'in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord.' Eph. 5: 18-19.

"Let them evince the genuineness of the Spirit bap-

tism, by a life ever victorious over the world through faith in Jesus Christ, a beneficence which comes 'from giving yourselves unto the Lord,' and a daily practice in harmony with the moral code of the gospel.

"Under such treatment, clannishness would speedily disappear, and the longest lived 'holiness meeting' would not survive a month."—Love Enthroned.

Would not this course break up *all* the "irregular" holiness work?

What should we do where the holiness testimony is objected to?

Keep on testifying in the spirit of meekness, till the opposition ceases. When definite testimony is given in the presence of those who oppose, it is difficult not to appear defiant in attitude. Such an attitude, even in appearance, always does much harm.

It is unfortunate for the witness to refer to the opposition at all. It is always better to relate our experience as if there were no objectors. If we say nothing about our enemies, very little about ourselves, and much in a loving way, about *Jesus*, the opposition will become weary by and by.

What should we do when the church, of which we are members, is not in sympathy with holiness?

Patiently endure whatever is put upon you, and carefully avoid the spirit of resentment. "Who, when he was reviled, reviled not again." Let us follow *him*.

God has put you in that church, with a torch in your hand, to give light to those who are in the dark. Stay, like your Master did, and hold up the light. After a time your worst enemies will become your best friends, if you will endure hardness as a good soldier, and never complain of the evils done you. Many of your brethren

will see the light and be saved, if you do not become impatient with their blindness. If you withdraw from them, your influence to help or save them will at once be lost.

Rev. J. A. Wood says, "Do not separate yourself from those who are in the dark respecting this glorious experience. Stay in the church, and 'let your light shine.' If you stand up for Jesus, and *confess* and *urge holiness* in some of our popular, proud, formal and fashionable churches, you may find but little sympathy, and may have to stand alone. No matter; according to your day, so shall your strength be. Do our whole duty in the church, with meekness and wisdom. If you are excluded, let not the responsibility be yours. 'He that endureth to the end shall be saved.'"—Perfect Love.

The teaching of every holy man, who has written wisely on this subject, from Wesley down to the present, coincides with this counsel of Brother Wood.

In all the centuries, blessed blood-washed souls have been pressed by the unspirituality of the churches, but *never less than now*. This is the battle-ground, and the conflict will not end till we reach the river's side.

You will be glad of a few scars on coronation day.

CHAPTER LII.

AUTHOR'S EXPERIENCE.

IN the first hour of 1841, after years of seeking, my soul was born of God. The consciousness of pardon, and the witness of acceptance were so clear, that in sixty-three years a doubt concerning it has never been entertained. From the beginning I was called to Christian activities, and impressed that the work of the ministry was before me. My father and three of my brothers being ministers, more was expected of me than I felt able to perform.

I saw no possibility of being a Christian in neglect of the means of grace, and can truthfully say, I never intentionally avoided prayer or class-meeting.

These services were to me at once desirable and painful. He only who knows the heart, fully understood the suffering of my timid soul when compelled, by a sense of duty, to take an active part in these services.

Three years after my conversion, I went to study with an older brother, to prepare for the ministry. Here I was compelled to face these difficulties and forever settle the question of using my talent for God. In a church crowded with strangers, and many seekers of pardon at the altar, the minister named two persons to pray. A brother of much experience was named first, and I was directed to follow him. As he began to pray, I began,

as usual, to tremble, and turning to a man of God kneeling beside me, I besought him to pray in my stead. To this request I received the answer, in a sharp, decisive tone, "*pray yourself.*" Fortunately, the first prayer was of great length; the only long prayer I now remember, that was ever a benefit to anybody.

In utter self-despair, I then covenanted with God that I would never again hesitate to pray, or speak for him; and I was instantly and forever delivered from that painful bondage in the class and prayer services.

Many have mistaken such consecration to active service, for the grace of entire sanctification. I was graciously delivered, and filled with unspeakable joy, but I had no thought then, nor since, that I was sanctified.

Before that protracted meeting closed, I heard two German sisters relate their experience of holiness, in a love feast. They could use only a few words of very imperfect English, but there was a power from God accompanying what they said that marked me for eternity. From that time I sought this blessed experience, very vaguely. It was then called a "deeper work of grace," and "more religion." *These terms deceived me, as they have nine-tenths of the Christian world where they have been used.*

I went on to seek a "deeper work of grace" and "more religion," by interminable approaches to something, I knew not what. It was evident I must do better; so I kept on doing. More religion suggested greater activity, so I became more and still more active, till the time of my entering the itinerant ministry.

In the fall of 1846, I left my father's house, on horseback, for my circuit, nearly one hundred and fifty miles away. Having been licensed to preach only six weeks,

and very poorly prepared for the public ministry, I went weeping to my first appointment. It was very plain to my mind that if God did not come to my rescue, I should utterly fail. Reading the Methodist discipline, I saw that as a Methodist minister I was expected to be "made perfect in love" in this life. Reading Mr. Wesley on Christian perfection, my views of the subject were much enlightened, but strange to say, I failed to see that the grace my soul longed for could only be received by a simple act of faith.

Rigid attention to the means of grace was urged by the fathers whom I consulted, and I began more earnestly than ever to *discipline myself into entire sanctification*. I covenanted to pray in secret five times at least every day, when it was possible; to fast twice every week, and read five chapters in the Bible daily; to rise at four o'clock in the morning, and read the Scriptures on my knees; to improve every hour I could in the study of good books; to not neglect any member of my charge; to visit from house to house both saints and sinners; to avoid committing sin in every instance; to especially set a double guard over any besetments, and to neglect no Christian duty.

I carried out these rules with a rigidity which now surprises me, and I have no recollection of a single instance in ten months in which my soul once felt the sting of condemnation. The Heavenly Father saw the exceeding earnestness of my soul, and because of my ignorance, blest me very greatly during those months. The joy of my spirit was wonderful. My ministry was strangely blest. Many sinners were converted, some of whom are now in glory, and others are yet on the way. I found it a great and glorious thing to be justified.

About this time I heard of three laymen, more than a hundred miles away, who were wholly sanctified; and I resolved that I would visit them and learn the way. In seasons of greatest joy I never dreamed that I was wholly sanctified. On the contrary, when my soul came nearest to God, and the witness of the Holy Spirit to my sonship was clearest, my need of inward holiness became most apparent. Ten months of prayer and fasting had failed to bring the desired object; but if I could converse with these sanctified persons, perhaps they would lead me into this experience. I had reached "more religion," and a "deeper work of grace," but it was clear as light, that I was not wholly sanctified.

In August, 1847, I went one hundred miles across the prairies of Illinois in a buggy to inquire of those who had found the way; and that did not sanctify me. I went through the services of a glorious camp-meeting with these holy persons; and that did not bring the blessing. I preached on salvation by faith, and closed the preaching with a tremendous shout; and that did not sanctify me. I joined in the prayer of faith with two others, and God heard and turned aside a storm which threatened to drive thirty penitents from the altar; but even that did not sanctify me. I was at times so filled with unutterable joy that I could not refrain from shouting aloud the praises of God; and yet I knew I was not wholly sanctified.

The last night of the camp-meeting, I went with others into a tent to instruct penitents; and I prayed and exhorted till they were all converted; and over the conversion of each of them, I praised the Lord aloud. When these were all converted, my sister-in-law and an older brother (now in heaven) cried out for a clean heart.

Forgetting, for the time, my own need, I knelt beside them, and encouraged and prayed for them till they were both sanctified, and I shouted as they each received the witness.

A young minister then began to seek sanctification with great earnestness, and I went to him with perfect confidence, telling him I knew Jesus' blood would wash his soul white as snow. He, too, was sanctified, and I was filled with joy. Surprising as it may appear to the reader, *all this did not sanctify me*. My soul was so absorbed for the salvation of others that I was perfectly oblivious to my own need.

When the last soul had been delivered from sin, the blessed Holy Spirit suggested that it was now time for me to look after the interests of my own soul. I had forgotten that I had come a hundred miles to that meeting to get a holy heart! I immediately renewed the old struggle, and began to work with all my might to be wholly sanctified. The Lord regarded me in great pity till I had reached the end of my own strength, and when I became quiet enough to hear his voice and follow his leadings, he began at once to reveal to me, as never before, the depravity of my nature, which, in the light of God's holiness, appeared as corruption itself. There was no condemnation, because I was conscious that all my transgressions were swept away, and the witness of my sonship was clear as the light of the sun at noonday. At the same time, the impurity of my heart was made so plain that I loathed myself.

In this transaction, God led me to understand the distinct work accomplished in entire sanctification; that the need of my justified nature was to be made pure; that after all these years of glorious Christian experience, in-

cluding the preceding ten months of prayer, and fasting, and struggling, and shouting, I now needed a holy heart. He then graciously revealed to my anxious spirit, that two things were necessary to reach this experience. I must first put the whole case in Jesus' hands, and then trust him to do the whole work. I said, "I will meet these conditions now." Though many were present, I was alone with God, and the Holy Spirit began to interrogate me. To obtain the complete surrender of my will at every point, he brought before me the chief objects of my love. As they were each presented, the question came, "Will you give this to me?" I answered, "Yes," Another, and still another was presented, and I replied, "I do," till the end came. Past, present, and future, were left unconditionally with God; and there came to my soul the consciousness of complete surrender. Not that I was simply willing to surrender; but that I had surrendered, so fully, that it seems to me, at this date, that there was no possibility of surrendering another item, because all was the Lord's. I was then within a single step of sanctification, and the Spirit said, "Only believe." I immediately began to get ready to put forth a great effort to believe, when, lo! before I was ready, my heart had believed, and was made clean.

No act of my life was, perhaps, more simple and easy, than the act of faith which received Jesus Christ as my complete Saviour and sanctifier.

Why did not some minister tell me, when I was laying plans for months of prayer and fasting, that Jesus would sanctify me before I got half-way through my first prayer? Why did not some one say to my earnest soul, that Jesus could sanctify a thousand men before I would have time to get hungry on fast day? O what dishonor

to Christ, that in my ignorance, I should have gone through these performances to sanctify myself, thus substituting these for his all-cleansing blood.

Between daylight and sunrise, I arose and said, "I am the Lord's, and I believe the blood of Jesus cleanses me from all sin."

There were no rapturous emotions. I was not so happy as I had been the day before; but there was a sense of emptiness, accompanied by an undercurrent of peace, that brought the calmness of eternity into my soul. This condition of soul lasted for some hours, when it was lost in the consciousness of heart purity. I was thus taught that sanctification is not the filling, but the emptying of the soul. It is not an addition, but a subtraction, and consists in emptying the heart of all sin.

The fullness of the Spirit came fourteen hours afterward, when it was least expected, and then my whole being was filled with God. This was accompanied by the direct witness of the Holy Spirit to the work of entire sanctification. I had believed that Jesus' blood cleansed me, and testified to my faith a number of times before the witness came; now I testified to my knowledge of the fact.

The witness to this distinct work of cleansing, forever settled the question of this "second experience," in my soul. It was as clear to my personal consciousness as the question of my existence. I have never doubted it, for one moment, in the fifty-seven years that have passed since I first received it; and since that period, a doubt as to the truth of Christ's religion has seemed impossible to my soul.

These years have not been lacking in frailty, and failure, and folly. The human side has often appeared, and

with it instances of sin ; but the blood which cleansed me in the first instance, has ever been my refuge, and to-day it washes whiter than snow. Glorious as was the beginning, the progress of these happy years has been more glorious still. A ministry of many regrets, and also of innumerable reasons for praises ; a life of trial, temptation, and poverty, but one of deliverance, and triumph, and riches which come from God. Counting in all the sorrow, and battle, and want, with the misjudgments of my brethren, the memory of these forty-nine years will bless me when I am dying, and enhance the joy of my blood-washed soul on the fields of eternity.

Reader, have you this glorious experience?

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